

Heart - Treasure :

OR, AN ESSAY TENDING

To fill and furnish the Head and Heart of every Christian, with a soul-enriching treasure of truths, graces, experiences, and comforts, to help him in Meditation, Conference, Religious Performances, spiritual actions, enduring afflictions, and to fit him for all Conditions, that he may live holily, dye happily, and go to Heaven triumphantly.

BEING

The substance of some *Sermons* preached at Coley in York shire, on Mat. 12. 35.

By O. H. An unworthy Minister of the blessed Gospel.

Prov. 10. 2. *Treasures of wickedness profit nothing, but Righteousness delivereth from death.*

Rom. 14. 17. *For the Kingdome of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost.*

Aug De Civit. Dei Lib. 1. c. 16.

Sit igitur in primis positum, atq; firmatum, Virtutem, quæ rectè vivitur ab animi sed. membris corporis imperare, anctumq; corpus usu fieri sancta voluntatis.

Cyprian Tract 1. De Hab. Virg.

Sciatis primò illam Divitem esse, quæ in Deo dives est, illam esse locupletem, quæ locuples in Christo est : Bona illa esse quæ sunt spiritualia, Divina, caelestia, quæ nos ad Deum ducant, quæ nobiscum, apud deum perpetuâ possessione permaneant.

L O N D O N, Printed by A. Ibbitson for *mas*
Parkhurst, at the Golden Bible on London-bridge, 1661.

John Whitaker's Book 11

All the original Editions of
Oliver Heywood's works are rare
As the language is occasionally
altered in the Edition of 5 vols 8vo.
they are much sought for, this tract
in particular which is rarely found
in good condition. J. A. Worsley.

1667

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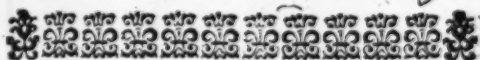
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John Whitaker's Book 120

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Mat: W. Armstrong's Book



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TO THE
R E A D E R.

READER,

SO soon as thine Eye views the title of this Treatise, do not slightly cast the Treatise it self away, but spend some time in the serious perusal of it. If any value is to be put on my poor Judgment, I do assure thee I esteem it a choice Treasure. In it, thou wilt finde a most useful Subject treated on, *viz.* The furnishing the heart with a spiritual Treasure, an Argument necessary for these times, wherein we cannot insure outward Treasures. The pious learned Author in handling this Subject, hath approved himself a most experienced Christian, and a workman who needeth not be ashamed.

Amongst the variety of good Books, which through divine indulgence are yet to be bought; it will be thy wisdom to buy those that are of general use, and such is this Book, I commend to thee; Buy it, read it oft, meditate on it seriously, and

A 2

lift

To the Reader.

lift up thy heart to God for his blessing, and thou wilt finde much cause to admire his good Providence in handing this Book to thee, and wilt bee incited to do that work, many Professors are too remiss in, *viz.* The getting an Heart-treasure, which will greatly support thee under present and future tryal.

In the Appendix thou wilt meet with excellent helps for the discharge of the necessary and much neglected duty of Meditation, whereby thou maiest get much Treasure for holy thoughts, and so prevent that, which is the burthen of many gracious souls, *viz.* vain thoughts, and be fitted for Duty, and enjoy much of Heaven on Earth.

The good Lord bless these Papers, and the labours of all his Faithful Ambassadors to the good of his Church, so prayeth,

July the 12th.
1667.

The meanest of Christs
servants, and thy soule-
Friend;

John Chester.



To my very loving and dearly beloved Friends and Neighbours, the Inhabitants of Coley and the places adjacent.

My dearly beloved in the Lord,

GOOD Books are not the least part of the Churches treasure and furniture, but there is not any Book to be compared to that Book of Books, the holy Bible, or Books of Canonical Scripture, which were indited by the immediate dictates of the blessed Spirit, penned by holy Men of God, and do contain the whole of Man, and open Gods heart to the Sons of Men: this precious Book is the common Magazin of the Saints, the Shop of all Soul-physick, the greatest treasure of heavenly wisdom and science (saith a good Divine) that the whole Earth hath in keeping: he that eates and digests this Book cannot but be wel-liking: he that digs in these golden Mines, cannot but be rich; and he that makes this Book his main study, must needs be learned, holy and happy: the best Men have delighted most in the Word of God, and they that have delighted most therein, have become the best Men: of some famous Men 'tis recorded, that they read every day fifteen Chapters in the Bible, many years together, of others 'tis said they read it above twenty times over in their lives, with special observations of others, that by long and assiduous Meditation of the Scriptures, their breasts

Mr. Torshei
of harmonizing
Script.
pag. 161

Dr. Gaur
see his life.
See the life
of Mr. Fordan in
Mr. Clarke's
Collect.

The Epistle

became libraries of Jesus Christ: and indeed 'tis the duty and property of a gracious soul to meditate in Gods Law day and night: and to set an higher estimate upon it, than upon the richest treasures of Gold and Silver, Pearles or precious Stones: it were better that all other Books were burnt (as Luther said) than that they should abate Scripture-study: yet secondarily the choice Treatises of eminent Divines in all ages are no mean part of the Churches treasure; as helps to understand and improve the treasures of knowledge contained and couched in those sacred pages: these are as so many Philips to the studious Eunuch to take the laborious Passenger by the hand, through the deeper foards of Scripture studies: these are as tender Nurses, to lay the breasts of the two Testaments to Gods babes, and feed them with milk or stronger meat, as they are able: these are those Mineralists that dig out of this precious quarry such Gold and Silver-ore, that if it have the stamp of God upon it, will much enrich the souls of spiritual Merchants; only let the spiritual Man, who judgeth all things, try the spirits, and distinguish betwixt the dross of error, and the solid Gold of saving truth, let no poyson, dropping from the Pen, infect the eyes, and so bewitch the heart: 'tis a blessed thing to have a solid judgment, and an honest heart, to prove all things: and to hold fast that which is good: Blessed be God for good Books, which are a better treasure for the Church than the Romish stock of merits and indulgences, these are as so many sweet reflections from the Sun of Scripture upon the dark and doubting soul, they are as pipes to convey the streames of salvation from those blessed Fountains to private Houses, and troubled

Dedicatory.

bled hearts; and there is an advantage in writing, Zecharias,
 when Preachers are dead or cannot speak, books may cum loqui
 remain and instruct their surviving people, and what non potuit,
 is wanting to the ear may be compensated to the eye, scripsit.

(which some have called the learned Senses) and
 through the eye the heart may be affected, and why
 may not life be conveyed through the eyes to the heart?
 as death came in that way, so God can by his Spirit
 make Pen and Ink characters, to leave lively Chara-
 cters, not on Paper and Parchment, but on the flesh- 2 Cor. 3. 3
 ly tables of the heart.

This in part is my Apology for putting my Sicle in-
 to this Harvest, and taking this pains in composing
 this Treatise, whether it shall ever have the advan-
 tage of publication by an impression, I know not, but
 if the Lord will make any further use of it, for the
 good of his Church, I shall accept of that opportunity,
 and leave my self and these poor labours to the ser-
 vice of that God, to whom I have devoted my self
 and all that I have or can do: I look upon my self
 as the weakest and unworthiest of all those that wait
 at Gods Altar, yet as the Lord hath put me in trust
 with the Gospel, so I have desired in my measure to
 be faithful to the Lord and to your souls, and having
 obtained help of God I continue a mirror of Provi-
 dence to this day: I am not worthy to preach, much
 less to print any thing of these glorious mysteries. I
 rather wonder that God hath had the patience with
 me thus long in his work; my God hath humbled me
 amongst you, you know how I have served the Lord Acts 10.
 with many tears and temptations, which have befallen 19.
 me many wayes, yet God is faithful who hath not suf-
 fered me to be tempted, beyond that strength he hath
 supplied me with, and hath at last made a way to e- 1 Cor. 10.

The Epistle

scape : Let God glorifie himself whatever become of
 this vile wretched worm ; the good of your souls lyes
 near my heart, God is my witnesse how greatly I long
 after your spiritual welfare ; it much grieves me to
 think of leaving any of your souls without a saving
 Treasure after all my Soul-travel over you, and ser-
 ving two full Apprentisships amongst you : Let not
 my sins or sufferings blemish my doctrine or practise,
 or be a stumbling-block before any of you : what you
 have seen good in me, imitate it, what hath been a-
 miss, cover it with the skirt of Love, and beg a pardon
 from Heaven for me : Some may think better of me
 than I deserve, and others worse, but as I pay not for
 mans judgment, so both have tended to humble me,
 because I do not answer the apprehensions of the one,
 and my corruptions exceed any grounded censures of
 of the other ; it were but a sorry businessse to undertake
 a vindication of my self (except wherein the Gospel
 is concerned) ; Oh that you and yours might be and
 do that which is good, though I should be as Repro-
 bate and un-approved : Let Christ live though we
 dye, let souls be enriched, though we be impoverished ;
 would to God poor souls did reign as spiritual Kings,
 for though they should seek to exclude us as means
 thereof, yet we also would reign with them as sharers
 therein, and in thankfulness to God for their mercy :
 let people be truly rich in grace, and we must be full
 of comfort , yea, our peoples-faith shall comfort us in
 all our affliction ; Oh, how much would our peoples
 spiritual gains countervail our temporal losses ? 'Tis
 better, infinitely better that you be rich with our wares,
 than we with yours, our greatest treasure as Minis-
 ters, lyes in your souls Riches, we seek not yours,
 but you, and it will be transcendently more com-
 fort

2 Cor. 13.
7.

1 Cor. 4. 8.

Dedicatory:

fort if you give up your souls to Christ, than if you should give all your estates to me: we shall get riches enough if we make you rich, (as Constantius said once) this is one of Paul's Paradoxes, oh that it might be ver-^{si}d in our success also, as poor, yet making many rich, 2 Cor. 6. 10.

Concerning the birth and bulk of this Treatise I must tell you, that the occasion of it was this: I heard a good Minister preach a Sermon upon this Text, and I was much affected with it. and resolved when I came home to search into it, I studied and preached three Sermons (as I remember) upon it, with which some were so affected, that several intreated me to give them Copies thereof, which I set my self to; but as I writ it, it swelled in my hands to this magnitude at last; and when some had perused it, they entreated me to let it be printed, and some would be at the charges; it was a sudden, and (to me) a strange motion, for I never yet judged any labours of mine to be of so much worth as to be exposed to publick view, yet I did not know what hand and end, the Lord might have in this motion: I sought God about it, and desired to search my heart, and purge it from the Leaven of vanity and ostentation, which (God knows) I found too much working in me; then I told my Friend I would communicate it to some Reverend Ministers, and should be ruled by their judgment, and and advice: I did so, and four or five eminent men in these two Counties of Yorkshire and Lancashire have moved me to publish it; and if Providence clears its way, I am freely content, the Lord do with me and it, as seems good in his eyes:

The Subject I am sure, is of great importance, nor have I ever seen any Treatise of this nature; if it were

The Epistle

profitably handled it might be of singular use : what is of man. I hope God will pity and pardon the unworthy Instrument; and what proceedeth from his blessed Spirit, may through the help of the Spirit reach and teach the Spirit, as this hath been (in a sort) painful, so hath it been very pleasant and delightful to me : and this I can say, I never found variety of matter so flowing into my mind at any time, as in writing this Book I have experienced : if the Lord do good by it, I have my end.

Bern. 8.
pist. 123.
ad Hildeb.
Arch. Tu-
ron : Sand
quod ad
me atti-
net, lego
me in lit-
teris tuis,
non quod
sum, sed
quod esse
vellem. &
quod non
esse pudet:

Devout Bernard begins an Epistle to a great man with this Text, A good man out of the good treasure of the heart bringeth forth good things : and towards the close of that Epistle he hath these words, Truly for my self, I read my self in thy letters, not what I am, but what I would be, and that I am ashamed that I am not : Just so may I say in this case, I have writ of the Hearts treasure, but alas, how little have I attained of that whereof I have written? the Lord grant that mine own Book may not rise up as a witness against me, but 'tis the desire of my heart to have such a Treasure, as is here described, if it set our souls on longing and praying for it, some good is done by it.

I shall not any longer detain you in the Porch, I entreat you read it deliberately, and practice what you read and finde backed with the Scripture of truth, and God forbid that my preaching, or this writing should rise up in judgment against you : God forbid that any of you should be found without this Heart-treasure of saving Grace at Death or Judgment : My dear Friends, pray for me, who have you much upon my heart, when I am upon my knees, pray for me that utterance may be given unto mee—that I may

Eph. 5.19.

Dedictory.

may make known the mytterie of the Gospel:
pray, that I may come unto you with joy by the Rom. 19
will of God, and may with you be refreshed; for 32,
the perfecting of that which is lacking in your
faith, *that so you may have a Treasure of grace in
your Hearts laid up in you, and a Treasure of glo-
ry in the Heavens laid up for you, which is the con-
stant Prayer of*

From my Study
at Coley-Hall
June. 14. 1666.

A sinfull Worm, that
desires to continue with
you for your furtherance
and joy of faith,

Oliver Heywood.

The

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251

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254

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257

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260

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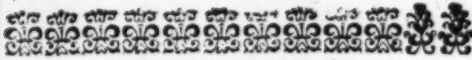
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Heart-Treasure.

MATTH. 12. 35.

The former part of the Verse.

*A good man out of the good Treasure of the heart,
bringeth forth good things.*

CHAPTER I.

*The Introduction, containing the occasion, division,
and exposition of the Text, and Ob-
servations from it.*

OUr Blessed Lord and Saviour Je-
sus Christ (like a skilful Alchy-
mist) extracts the pure gold of
wholesome Doctrine, from com-
mon objects and occurrences: as
from natural water, he discourseth of spiritual Joh. 4. 10
water of life; from common bread, he ascends Joh. 6. 27
to soul-nourishing conferences of his own
flesh and blood, that living bread that came
down from Heaven: As he passed thorow
the Vineyards, he takes occasion to speak of Joh. 15. 1
the true Vine himself, and of those Saints Assembl.
that are really planted into him, and bring An. in lex.
forth proportionable fruit: Christ could preach

B

an

an excellent Sermon from any Text : But here he takes an occasion of uttering precious medicinal Truths, from the poyntful blasphemies of the Scribes and Pharisees ; distinguishing the fruit of the lips into good and bad word, which evidence the nature of the root to be either good or bad : The occasion of the words, is this, when our soul-saving, and body-healing Redeemer had cast out a blinde and dumb Devil ; that glorious miracle had various effects , upon the possessed person, it wrought soundness, *vers. 22.* upon the people amazement, *vers. 23.* upon the Pharisees madness and blasphemy (though that was only accidental) whereby they charge God himself with imposture, *vers. 24.* to these last Christ speaks by way of Apology for himself, and confutation of their impudent slander, his answer consists of three members.

*Vid. Paye-
um in cap.*

1. He refutes the calumny by clear Arguments demonstrating his Divine Power in the Miracle, from *vers. 25.* to *vers. 31.*

2. He detects the heinousness of the slander, calling it an irremissible blasphemy, to *v. 33.*

3. He exhorts them to repentance, by a severe and serious challenge, urging them to conceive more soundly and soberly of divine works ; and to speak more spiritually and profitably, since they must give an account of every idle (much more blasphemous) expression ; from whence there will be drawn sufficient matter of their condemnation : This exhortation he directs in *hypothesis* to the Pharisees, *v. 33, 34.* in *thesis* to all, *v. 35, 36, 37.*

Heart-Treasure.

3

to the former parabolically, to the latter properly and doctrinally.

Or our Lord Jesus shews, that thoughts are the first-born of the heart, the fountain of expressions, words are the eccho of heart-language; much may be in the heart that's not vented with the lips, but theres nothing comes out, but what was first within; *for out of the abundance of the heart the mouth speaks*, vers. 34. This is illustrated by two similitudes,

Viz. { 1. Of a Tree, vers. 33.
 2. Of a Treasure, vers. 35.

There's much ado amongst Expositors, to determine what is meant by Tree; but it's clear, by Tree is meant a man or woman, who must be good, before they can do good: But the latter resemblance of a Treasure, is our present subject, which is *bimembris*, or consisting of two parts;

The { 1. Relates to good men.
 2. Unto bad men.

In both { 1. Layings up, called a Treasure,
which are { 2. Layings out, expressed by bringing forth.

A few words for explication.

A good man] there's good, 1. Absolutely; so there's none good but God, *i. e.* essentially, perfectly, originally, independently. 2. Comparatively, so godly men are truly good, *i. e.* sincerely, if compared with prophane men, or

B 2

Hypocrites,

Bonus est, non qui talis vide- tur, sed qui intus cor habet bonum, h. e. a malitia naturalis. Spirit. Dei, repurgatum & regeneratum. Par. in locum.

Heart-Treasure.

Hypocrites: It's said of *Barnabas*, that he was a good man, and full of the Holy Ghost, and Faith, *Act. 11. 24.* There's also good men, as compared with troward, *1 Pet. 2. 18.* or choice instruments, compared with persons of an inferiour rank, *Rom. 5. 7.* as *David* was worth ten thousand of the people: This good man in the Text is to be taken in the former sense, in opposition to wicked men.

Θησαυ-
ρος, πα-
ρατὸ εἰς
αὐγίων
τίθεσθαι.
quod in
crastinum
reponitur.

Good Treasure] it is a metaphor, and al-
ludeth to the Husbandman and Trades-man
laying up in store what must be used in after-
times; or an Huswives provision laid up
for all the year: This crosseth not Christs
prohibition, *Mat. 6. 19.* Lay not up for your
selves treasures upon earth, for that is in oppositi-
on, this in subordination to the true Treasure,
and Divine Providence, as *Joseph's* hoarding
Corn was; and its called a good Treasure in
opposition to treasures of wickedness, *Prov.*
10. 2.

Of the heart] the heart in man is the first
mover of the actions of man, even as the first
mover carrieth all the spheres of Heaven about
with it; so doth this little thing in the little
world of man, animate all his operations:
by heart I understand the rational soul, with
all its faculties of understanding, memory,
will, and affections, the chief part of man.
The Jews compare the heart, 1. To the Holy
of Holies, or Oracle, whence the Lord gives
his answers. 2. To *Solomon's* Throne, as the
stateliest place where the King of Heaven sits,
as his Throne of Residence. 3. To the two
Tables

Heere his
Portrait.
pag. 26.

Heart-Treasure.

5

Tables of Stone in *Moses's* hands, in which the Lord writes the Law of Wisdome : and I may add, 4. The heart of a Christian is the store-house of the choicest Treasures, and Cabinet of the most precious Jewels.

Bringerth forth] emits or sends out suitable emanations, for his own souls comfort, and the supply or profit of others : This is a drawing of the Fountain into several Channels, an educating the habits of grace into various acts, the exercise and improvement of what was laid up, a stirring up the gift of God, a trading with the talent, required of every Soul that hopes to give a good account at the last day.

Good things] there are some things good only materially, good civilly, but these are good things spiritually, both as to matter, manner, and end, pleasing to God, profitable to man, and comfortable to him that brings them forth ; these are as streams flowing from the spring of true grace in the heart, by the banks and bounds of a divine command to the infinite Ocean of Gods glory.

The summe of all is this, every man is, and acts as principles are stated in his heart ; we judge of the heart by outward acts, but God judgeth of outward acts by the inward frame of the heart : and hence that of *Luther* is a great truth, that good works do not make good men, but first they must be made good men, before they can do good works : for habits must be before acts ; yet good acts make good men better, as evil actions make bad men worse ; for acts strengthen habits, as we see by experience.

Bona opera non facere bonos, sed prius operare bonos esse, quam faciamus bona: sic propria mala opera non facere malos, sed malos facere mala.

Heart Treasure.

The Doctrines are these:

1. Mens layings out are according to their layings up: That in general.
2. Every sincere Christian is truly good.
3. Every gracious soul hath a good Treasure.
4. True grace is a Christians Treasure.
5. A Saints Treasure is in Heaven, and in his heart.
6. A Treasure in the heart vents it self in the life.
7. A Treasure truly good, will send forth good things: the heart, so far as its sanctified, and doth act like it self, produceth gracious acts and exercises.

But I shall comprize all in this one Observation.

Doct. *That a good Treasure in the heart, is necessary to good expences in the life.* No man can do good, except he first be good: there must be first a laying in, before there can be a laying out.

*Bonus Serv-
vatus fa-
cit bonum
Bonifaci-
um.*

The Dutch have a Proverb, *That a good sayer, makes a well-doer*; I am sure 'tis so in a spiritual sense; he that layes in spiritual provision, is only fit to lay out in the exercises of Religion.

I shall but give this one proof for the general, *Mat. 13. 52.*—A Scribe [*i. e.* a Minister] instructed unto the Kingdome of Heaven [*i. e.* prepared to declare the mysteries of the Gospel] is like an householder [or Steward, for so Ministers are called, *1 Cor. 4. 1.*] which bringeth forth out of his Treasure things new and old
[a plain

[a plain allusion to an house-keepers old store, which makes a daily standing dish, and new supply from the market upon special occasions, Old and New Testament-dainties :] This Scripture clearly holds forth, that he had laid up what he now laies out. *Joseph* laies up abundance of Corn in the seven years of plenty, else there could not have been supply in time of scarcity, *Gen. 41. 47, 48, 49.*

This only for a hint in general, for more clear explication and confirmation of this Truth. I shall endeavour to discover,

1. What laying up a Treasure is.
2. What this Treasure in the Text is.
3. What this laying out implies.
4. Why laying up is thus necessary.

CHAP. II.

A Discovery of the Nature of a Treasure in general.

A Treasure imports the laying up of things for necessary use in after-times, and holds forth these seven particulars, all which suit with the laying up of spiritual provision in general.

1. Laying up a Treasure, implies carefulness, anxious thoughts, solicitous endeavour; its easie to scatter, but it requires some industry to gather, yea 'tis easier to gather by filching and cheating, than by trading or working; and things easily got by evil means, are as quickly lost by strange waies, *Prov. 13. 11.*

*Malè por-
ta, malè
dilabun-
tur.*

*Eccleſ. 5.
12.*

*Difficilia
quæ pul-
chra.*

Hab. 2. 13

Iſa. 55. 2.

Hab. 2. 6.

Wealth [gotten] by vanity, ſhall be dimin-
iſhed, i. e. an eſtate procured by baſe ſhifts, de-
vices, and juggling tricks, comes to nought. But
he that gathereth by labour [*Heb. by the hand*]
ſhall increaſe, and in time become a Treafure.
Experience tells us, that they that would get
a great eſtate, take pains in the day, and plot
in the night, and deſires to get and keep their
abundance, wil not ſuffer them to ſleep: 'tis
ſo in Spirituals, there's hard tugging to get a-
biding proviſion; Spiritual goods are not got
with a wet finger; they drop not into the
mouth of a careleſs loyterer: The choicer any
thing is, the hardlier is it attained: an Har-
veſt-mans labour is hard toyling. O think
not to get Heaven by lazineſs: *The Kingdom
of Heaven is taken by violence*, Mat. 11. 12. A
reſolute Chriſtian (as it were) ſtorms this up-
hil-City; as Souldiers run to get the prey, or
Racers to obtain the prize.

2. It imports choiceneſs in the things laid
up. 'Tis not all Labour that obtains a Treaf-
ure; they labour in the very fire, that weary
themſelves for very vanity. Men may lay
out money and labour for that which neither
doth profit nor ſatisfies: there are many things
better ſlighted, than ſought and gained:
However, ſtones and ſtraws make no good
treafure; no wiſe man wil account himſelf
rich with toys and trifles: A Chriſtians trea-
ſure conſiſts in Spirituals, which onely are of
worth and value; Gold and Silver are but
red and white clay, called thick clay, becauſe
more ſolid bodies; but compared with Di-

vine

Heart-Treasure.

9

vine things they are but dross : Spiritual blessings only make the Believer blessed; nothing can be accounted a treasure, but what comes from, and leads to Heaven, *Bona throni*, the good things of the Throne, are a Saints treasure, *Bona scabelli*, the good things of the Footstool, are a wicked-man's portion, and he may have a large measure, yea, a treasure of them; Eph. 1. 3.
 their bellies are filled with hid treasures: Yet these do not make them happy; all under-moon comforts are but sorry trifles to make a treasure of; the whole world cannot counter-balance a grain of Grace: we account of things by their worth, not by their bulk; a little box of precious ointment is of more value and virtue, than whole tuns of ordinary Liquor; only Heavenly riches make up a Souls treasure. Psa. 17. 14

Suitableness of the things stored up : No man will lay up what he shall never need, and account it his treasure: Every Trades-man lays up that which is fit for his Calling; Cloathiers, Staplers, Tanners, Husbandmen, have all their peculiar provisions, suited to their vocations: that may be a cumber to one, that is a treasure to another: Kings have their peculiar treasure, *i. e.* that which none but Kings have; So all Gods Kings have their peculiar treasure; which as it is different from all others, so in some respects different one from another. *Moses* had a treasure of meekness, *Job* of patience, *Salomon* of wisdom, *John* of love: As the Childe of God is to come behind in no gift, so he is to excel in that which he Eccle. 1. 3.
1 Cor. 1. 7

he is more especially called to exercise; 'Tis a great Duty and mystery in Religion to bee wise in observation, and prudent in provision; let every Christian lay up supplies suitable to the severall ages, estates, sexes, offices, burdens, duties, relations, places, trials, or temptations, through which any one may passe; in the whole course of their Lives: So shal they not be unprovided or unfurnished, but which way soever the Lord leads them in this uneven world, yet their foot shal stand in an even place, and go streight to Heaven.

4. A treasure imports sufficiency. Store hath no lack; 'tis abundance that constitutes a treasure; the Granarys of *Aegypt* afforded plenty of Corn: A scant *modicum* makes not a treasure. Spiritual goods are a Christians riches, and he ought to be rich in these riches, rich in faith, and rich in good works. What a full expression is that of St. *Paul*? *Ephes. 3. 19.* where he begs to be filled with all the fulness of God. What *Paul*, can thy narrow vessel contain an infinite Ocean? Though hee cannot hold all, yet he would have all Divine fulness; he would know the Love of Christ, which passeth knowledge; that's to furnish his intellectual faculty, with a treasure of heavenly knowledge; and he would be filled with all Grace, as the richest treasure of his wil and affections; yea, nothing less than fulness will suffice. Nay further, the fulness of God; yet higher, even all the fulness of God, let the vessel be filled to the brim, and let it bee made more capacious to receive larger incomes; never

Pla. 16. 12

Jam. 2. 5
1 Tim. 6.
18.

i. e. Scientia que
Sp. Sancti
Magisterio, non
ingenii nostri ac-
mine discitur. *Marl.*

Heart-Treasure.

II

never hath the believing soul grace enough, til grace be perfected and crowned with Glory, A gracious heart hath an insatiable appetite after heavenly delights, and dainties; nothing so good as Grace, and the more a soul hath of it, the better.

5. It implies Secresie: A treasure is not exposed to the common view of all men, it was *Hezekiah's* pride and weakness to lead the *Babylonian* Messengers through his treasures. Treasures are usually hid in secret places; hence we read of treasures of darkness, and hidden riches of secret places, and a treasure hid in a field: So this good mans treasure is said to be in his heart, which St. *Peter* calls the hidden man of the heart, none can see into this, but the heart-searching God, he that knows all things onely is the Anatomist of this close and hidden man: Men see the face, but they see not what lies within; hence it is that the greatest and best part of a Christians treasure, is invisible; as the roots of a Tree under the earth, or the bottom of a Ship under water; or rather as a Merchants goods in his Ware-house. So it is with a Saints treasure, he is a Jew inwardly, his Circumcision is that of the heart; in the Spirit and not in the Letter, whose praise is not of men, but of God: *Rom. 2. 29.* The regenerate soul is the King of Heavens Daughter, which is all glorious within, though some sparklings of Grace appear without: the best and the worst of a Soul is hid from the view of men; happy were it for a Christian if he had no more corruption than appears

Isa. 45. 3.

Mat. 13.

1 Pet. 3. 4.

ὁ κρυπτός

τῆς

καρδίας;

Occultus

ille i. e.

cordis ho-

mo.

appears outwardly, and wretched were he also, if he had no more Grace than others can take notice of.

6. A Treasure for safety : This treasure being out of mens view is therefore secured from mens reach and touch : Treasures lye not loose, but are under lock and key : those at *Rome* are now laid up in the impregnable Castle of *St. Angelo*. Treasure-Cities are alwaies well Fenced, Guards were appointed to attend them; Dragons are fancied to wait on treasures : hence come Dragooners, say some : But sure I am, the treasure of a Christian is safe ; Grace and Peace are a Saints free-hold that Men and Devils cannot deprive him off : Grace is an incorruptible seed, and God hath engaged himself to maintain it : *Maries* better part cannot be taken from her ; As soon, saith one, may they pluck Christ out of Heaven, as Grace out of my heart : Nay the treasure of joy can no man take from the believing Soul, for this pure stream of Spiritual Joy, grows stronger and sweeter, til it be swallowed up in the vast Ocean of our Masters joy in eternal blisse : A Christians treasure is lock'd up in his heart, which is a Cabinet that none can wrest open : Christs heart was pierced, that a Christians might remain untouch'd ; hence it becomes impenitrable, and invulnerable. A lively emblem whereof was the heart of *John Husse*, which remained intire, even when his body was consumed in the flames : the heart may be pulled out of the bosome, but not a Saints
Treasure

Joh. 16. 22

Treasure out of his Heart.

7. In a Treasure there's readineſs for preſent ſupply, 'Tis but giving a turn with the key, and taking out proviſion, and making uſe thereof, which is as ſoon made ready as *Abraham's* Feaſt for the Angels, or *Jacob's* Veniſon for his Father *Iſaac*: He that hath a treasure of food, hath it not to ſeek when he ſhould uſe it; as the man in the Parable, that ran to call up his Neighbour, to borrow three Loaves becauſe he had nothing to ſet before his Friend that came unexpectedly; But the wel-furniſh'd Chriſtian can make God welcome in all his viſits, in Mercy or Diſpleaſure, and own him as a Friend, whether he come by day or by night; a wel-ſtored ſoul hath ſomething in readineſs for his honourable Gueſt. A notable reſemblance hereof we have in the Parable of the wiſe and fooliſh Virgins; The Oyl in the Lamp is the treasure of Grace in the heart; and though the Virgin Chriſtian may ſlumber as to the Exerciſe of Grace, yet he is ready upon a ſudden Alarm for the Bridegrooms entertainment, but the fooliſh Virgin is the treasureleſs Soul; the graceleſs Sinner, that hath no Oyl at all, but while it goes to buy, is ſhut out of the preſence Chamber. But of this more hereafter onely obſerve, in General, that he that hath a treasure will be quickly furniſh'd with all accommodations, on all occaſions: Thus much for the firſt head.

Luke 11.
33 6.

Mat. 25.
v. 1, 50 11.

CHAP. III.

A particular account of the Treasure meant in the Text, and of a Christians Treasure.

THe second Genetal head is, what is the Treasure that our Saviour speaks of here? I conceive it is principally intended of the thoughts of the heart, which are called the Possessions of the Heart, *Job 17. 11.* because these are the first-born of the Soul, and enjoy the inheritance of it. You cannot turn off the thoughts from their free-hold, you may suspend the tongue from speaking, the hand from acting, but you cannot suspend the soul from thinking, while it is a rational Soul; for this is the essential property of it, while it is its self. Good or bad thoughts are every mans treasure, and possession; and these centre and settle in the heart; these are the Spring and Source of Actions and expressions. Now 'tis said of a Godly man, *Prov. 12. 5.* *The thoughts of the Righteous are right, i. e.* Judgment, Law, Measure, as the word imports; the meaning is, a gracious person thinks as he is, according to the rules of rectified, sanctified Reason; his thoughts run in a right channel, to right objects, for right ends, and are therefore very precious, and may well be called a Treasure; Hence *David's Exclamation, Psal. 139. 17.* *How precious also are thy thoughts unto me, O God? i. e.* say some, how rare and dear are the thoughts I have of thee to my soul? This may be

מורסי
לבבי

*Heredita-
rias po-
sensiones
cordis mei,
אשר
jure here-
ditario
possedit.*

משפט

*Lex, Sta-
tutu, Men-
sura, sive
enim Se-
cundum
normam &
rationem,
vel in ju-
dicio.
Pagnin.*

be probable from what follows, in verse 18. *When I awake, I am still with thee, in thoughts and Heavenly Meditations:* Certainly a Godly-mans holy thoughts are a precious Treasure; if his tongue be as choice Silver, what are his thoughts, that feed and furnish the tongue with profitable discourses?

Prov. 10.
20.

Now as the thoughts feed the tongue, and hand; so there are four Springs that feed and furnish the heart with holy thoughts; these are like the four streams of the River of Paradise, which water the Divine Garden of a Christians Soul, and being followed to the head, wil certainly lead the believing soul to the Heavenly Paradise.

Gen. 2. 10

Those thought-nourishing streams are, {
 1. Scripture-Truths.
 2. Spiritual-Graces.
 3. Large Experiences.
 4. Lively Comforts.

The first of these; Scripture-Truths, is like the River *Pison*, which compasseth the whole Land of *Havilah*, where there is Gold: So this taketh in the large Territories of the holy Scriptures, where there is such choice Gold of Divine Truths, as are able to make the Soul both wise and rich, unto Salvation; It is a choice mercy to have the understanding furnished with a treasure of saving Knowledge of Gospel-Mysteries: Hence the command is to buy the Truth, search the Scriptures, to seek for Wisdom as for Silver; to search for Knowledge as for hid Treasures: That's a notable passage,

Prov. 23.

23.

Ioh. 5. 39

Prov. 2. 4.

Leigh Crit.
Sac.

Sacra
Scriptura
sunt San-
cta & deliciae
& divitiae
anime,
Psal. 119.
72. and
111. 14.

Rad. חור
Explorare,
Scrutari.
hinc
חור
Lex, Sta-
tutum &
חור
Gemma,
Marga-
rita.

passage, Col. 3. 16. *Let the Word of God dwell richly in you*, [Græ. πλεσσιως] copiously, abundantly, the word notes two things, 1. The Measure, and so 'tis rendred plenteously, saith one. 2. The worth of the knowledge of the Word, and so 'tis rendred richly by some. And surely a great stock of Scripture-Knowledge is a precious treasure: O what a blelled thing is it to have a mans breast the Library of Jesus Christ? The sacred Scriptures are the treasures and pleasures of a Gracious Soul: to *David* they were better than thousands of Gold and Silver: A Mountain of transparent Pearls heapt as high as Heaven, is not so rich a treasure as these; Hence that good man chose these as his Heritage for ever, and rejoiced in them as in all riches. A covetous Miser could not take such delight in his bags, nor a young Heir in a large Inheritance, as holy *David* did in Gods Word. All the Saints are Priests unto God; Now of *Levi* 'tis said, *Mal. 2. 6.* that the Law of Truth was in his mouth, and his lips kept knowledge as a storehouse. So it is or ought to be with Gods Spiritual Priests; they have the Law of God graven on their hearts, and in their tongues is the Law of kindness and holiness. The word Law, comes from a root that signifies to try, as Merchants that search and prove the Wares that they buy and lay up; hence also comes the word for Gemms and Jewels that are tryed, and found right: The found Christian is the wise Merchant, seeking goodly Pearls, he tryes what he reads, or hears, by the Standard and

Touch-

Touch-stone of Scripture, and having found genuine Truths, he lays them up to the great enriching of this supreme, and sovereign faculty of the understanding.

2. Another Spring that feeds holy thoughts is Spiritual-Graces, the fruits of the Spirit, which exceedingly help the fruits of the Lips; If the Will and Affections be sanctified with a Principle of true Holiness, the Lips and the Life will bring forth heavenly Expressions and Actions in the Conversation: Hence *Prov. 14. 27. The fear of the Lord is the Fountain of Life*, i. e. a gracious habit streams freely and fully into all acts of Spiritual Life, and at last is swallowed up in the Ocean of Eternal Life. It is said of Jesus Christ, the Original of all Grace, that the fear of the Lord is his treasure; and we may say also, it is a Christians treasure: the head full of Notions will not make the soul rich, without the heart full of Grace; 'Tis Grace that innobles the soul with heavenly Excellencies, and inables the soul to bear burthens, and do duties: without a principle in the heart, there can be no holiness in the Life; all works of Piety, Charity, Sobriety, must flow from a pure heart, a good Conscience, and Faith unfeigned; all which do contribute their influence to every good work. Obedience (saith one) respects the command of a Superiour; Love, the kindness and merit of the Law-giver; Faith, his bounty and reward: The first swayeth the Conscience, the second inclineth the Heart, the third giveth encouragement: Sure I am, without these

Isa. 33. 6.

1 Tim. 1. 5

*Manton on
Jude, v. 1*

there can be no spiritual actings in an Evangelical manner. He only hath a Gospel frame of spirit, that hath the Law written in his heart, and the works thereof in his hand; whose life is a continual transcript of this blessed copy; For he that doth Righteousness, is Righteous; Yea, it is he that moveth Heaven-wards, from a living treasure of gracious principles, and not from external compulsion, as Clocks and such dead artificial, yet self-moving engines do: Hence the Church (and a believing Soul) saith, *My Soul made me like the Chariots of Amminadab, or of a willing people, Song. 6. 12.* Though some say they are the words of Christ, yet in this they are applicable to every gracious soul, that is acted by a new and living principle towards God, and Goodness: Christs People are voluntaries in the day of his power, in the way of duty, being acted by a free and Princely spirit, the renewed will being the great engine that moves the soul in a Christian course; their own spirits make them willing for God.

וְיָ
 Populus &
 Sponte
 moveri

Exod. 25. 2
 & 35. 21.
 29.

3. A third spring that feeds holy thoughts is wel-gathered experiences: the Christians breast isto be a treasury of experimental observations, which may be improved as good props to uphold a tottering Faith. 'Tis said of them in *Luke 1. 66.* that they laid up all those strange passages concerning *John*, in their hearts. And thus we finde several Saints carefully gathering, and seasonably recollecting their former experiences; as *Jacob, David, Paul, Samuel, Manoah* and his Wife. Time would fail

fail mee to recount all the instances of this nature: Recording the time, place, manner of Divine discoveries, hath been of singular advantage to believers. Experience begets hope; we lose much through neglect hereof: Signal memorials of received Mercies; help to present Duties, and quicken Faith in the greatest future difficulties. All Artists gather knowledge, by laying up Experiments; and he is the wisest Christian, that in this respect with *Salomon*, hath his heart filled with experience of Wisdome and Knowledge: Experience is the best Instructor, and helps a man best in instructing others; an experienced Physician and Lawyer, are seldome *Non-plust*; an experienced Souldier comes off with honour. O Christians! lay up in your hearts, what you have seen with your eyes, and felt in your souls, of the vanity of worldly, and the excellency of Heavenly attainments, and enjoyments: You cannot be too young to collect experiences; you cannot be too old to recollect and improve them: If your green heads would use diligence, your grey hairs would arrive to large experiences; by which means, the works and loads of old age would be easie, that were almost intollerable in your younger years. A young Carpenter is long with a little, and makes many chips, that an experienced work-man dispatcheth, both more quickly, and more neatly: 'Tis so in Religion, experience facilitates every work of it. And how doth experience feed thoughts? Thus, when a soul is at a pinch, and the

Rom. 5. 4.

Eccle. 1. 16.

*Seniores
sunt Sani-
ores, inci-
pientes in-
sapientes,
quæ labo-
iosa fuerit
juventuti
studia, ea
sunt iacua-
da senec-
tutis otia.*

heart struck dead with a sudden surprizal, so that the thoughts are puzzelled, Experience comes in to their relief, and represents the state as feasible, since it calls to minde as arduous a case, which yet was not insuperable; And why maist thou not get through as well as formerly, saith Experience? And thus it Marshals the souls faculties in their proper ranks, and brings it through the present attempt with order and victory, whether the undertaking be of doing Duty, or enduring difficulty.

Gen. 2. 14
Euphrates
sic dist. ab
Euphrate
veev
i. latifi-
canda prop-
terea quod
circumja-
centem a.
gratulationem
reddat, ut
sequente
anno spera-
re crescat.

Miseria-
rum homi-
num
propter
fidei
fidei.

4. The last refreshing stream that supplies the heart with Heavenly thoughts, is the wells of consolation; this like the last, yet not the least River of Paradise [*Euphrates*] doth (as the name of that imports) refresh the heart with chearing incomes, and influences: This makes the soul both chearful and fruitful; in the midst of terrifying thoughts, these comforts delights the soul, *Psal. 94. 19.* Oh the joy that these beget in the midst of sorrow! Nothing can make sad, if Divine Comforts make glad: These bright beams of Light chase away the foggy mist of darkness, and disconsolate horror; These pure streams of comfort wash away the bitter effects of despairing thoughts: These comforts infinitely exceed wine, which Philosophers have called the chief allayments of mens miseries, but the sense of this love is better than wine; one drop of these divine Joys would even mitigate Hell torments. This is a treasure indeed, which, as it is of great efficacy, so it is the satisfying

Heart-Treasure.

21

atisfying result of the forementioned provision; saving Truths, savory Graces, sensible Experiences, beget solid Peace. But besides those, there are two clear streams that much promote the souls comfortable thoughts :

Which are { 1. Precious Promises,
 2. A clear Conscience.

1. Promises are the store-house of comfort, the Charters of our privileges, the conveyances of our Heavenly Inheritance: Promises are the breasts of consolation, the [*evangelica mulctralia*] the milk-Pails of the Gospel; the great receptacles of that (ἀλόλον γάλα) sincere milk of the Word, stored up for Babes in Christ. The Promises, saith a good Divine, are Bills of Exchange given you, that you may draw your estate into another Country: Nothing can cheer up the heart so much as a word of Promise. Hence *David* desires to hear [the voice of] joy and gladness, i. e. in a promise: There's a *probatum est* upon this means of Spiritual comfort, whether it concern Life or Godliness, present or future enjoyments. It is said of the Duke of *Guise*, that he was the richest man in *France*, though not in Lands, yet in Bills and Bonds, and great Friends: So is a right Christian; he is the richest man in the world, in possession and reversion, for he inherits all things, and he is Heir to a glorious Crown at death. The exceeding great and precious Promises may cheer up the heart of a drooping Saint, if it were as low as

*Manton on
Jude page
152.*

Psal. 51.8.

1 Tim. 4.8

2 Pet. 1.4.

Heb. 6. 17, 18. Hell; for they were made and confirmed by an Oath, that the Heirs of Promise might have strong consolation: It is strange if the Bucket of Faith do not alwaies draw up the water of consolation, out of the Wells of Salvation. God hath ordered in Nature our feeding to be with delectation, so in Spirituals; our application and improvement of Promises is with sweetness and delight: This is the first means to beget a Treasure of comfortable Thoughts in the believing Soul-inriching Promises.

2. Clearness of Conscience, This is an help to comfortable Thoughts. Yet observe, that Peace is not so much effected as preserved by a good Conscience, and Conversation, for though joy in the Holy Ghost, will make its Nest no where but in an holy Soul, yet the blood of Christ only can speak peace, *being justified by Faith, we have peace; Rom. 5. 1.* An exact life will not make, but keep Conscience quiet; An easie shoe, heals not a sore foot, but keeps a sound one from crushing. Walking with God according to Gospel-Rules, hath peace intailed upon it, and that peace is such a treasure, as thereby a Christian may have his rejoycing from himself: *Gal. 6. 16—4.* His own heart sings him a merry tune, which the threats and reproaches of the World cannot silence: The treasure of comfort is not expended in affliction; Death it self doth not exhaust, but encrease and advance it to an eternal triumph: O the excellency and necessity of it! *Paul* laid it up for a Death-Bed Cordial;

Cordial; 2 Cor. 1. 12. *Our Rejoycing is this, the testimony of our Conscience,—And Hezekiah dares hold it up to God, as well as cheer up himself with it at approaching Death. A Conscience good in point of Integrity, will be good also in point of tranquility: The Righteous is bold as a Lyon; They have great peace that love and keep Gods Commandements: And saith the Apostle, If our heart condemn us not, then have we confidence towards God, and I may add, also towards men. Oh! what comfort and solace hath a clear Conscience? He hath something within, to answer accusations without: He hath such a rich treasure as will not fail in greatest straits and hazards. I shal conclude this with a notable saying of an Ancient: The joyes of a good Conscience are the Paradise of Souls, the Delight of Angels, the Garden of Delights, the Field of Blessing, the Temple of Salomon, the Court of God, the Habitation of the Spirit of God.*

Isa. 38. 3.

Psal. 119.

165.

1 John 3.

21.

*Letitia
bonæ con-
scientiæ
Paradisus
animarum,
gaudium
angelorum,
hortus deli-
ciarum,
ager bene-
dictionis,
templum
Solomonis,
Aula Dei,
habita-
culum Spi-
Sancti.
Bem.*

C H A P. IV.

How the Treasure of holy Thoughts thus laid in, is so be laid out.

Hitherto of the laying up of a Treasure of good Thoughts by the accession of Truths, Graces, Experiences and Comforts, the third head propounded, is how this Treasure is expended, brought forth, and improved, for that treasure is (in a sort) useles, that is

not made use of. Now this Treasure is exerted four waies, viz.

By the	{	1. Heart	} in	{	Meditating.
		2. Lips			Speaking.
		3. Hands			Doing.
		4. Back			Enduring.

*Namquam
minus so-
lus, quam
cum solus.*

*Psal. 119
54.*

*Psal. 63.
5, 6.*

1. By the heart in Divine Soliloquies, and heavenly Meditations, in warming Notions and elevating Motions, these keep the Christs an good company, so that hee is never less alone than when alone; As a very Heathen could say: Scripture-Truths are sweet and satisfying Companions in all conditions, places, stations; *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee*, Prov. 6. 22. And what can we desire more than a Guide in our way, a Guard in our beds, and a sweet Companion in our solitudes, and serious retirements? Such are Divine Truths. A Christian may live upon this Treasure in a Wilderness, in Prison, [*etiam in Inferno*] even in Hell it self (saith *Luther*.) Gods Statutes were *Dauids* Songs in the house of his Pilgrimage; *Isaac* went out into the fields for Recreation, and took his treasure along with him, getting a solitary and savoury repast, of Meditation, Gen. 24. 63. When a man is shut out from Ordinances, his soul may bee satisfied with Marrow and Fatness, when it meditates of God in the night-watches: Yea, when dull or discouraging thoughts discompose the spirit:

rit : This treasure helps to an holy spell to raise the spirit of the Believer, and drive away the evil spirit of deadness, and distraction. Meditation is a kinde of deliberate Extasie ; The harmonious melody of the souls faculties within it self by a mutual and musical consort ; it is the souls self-conference heard only by it self : It is a fetching up meat formerly taken down, and diffusing it into the several Veins and Arteries of the soul ; Meditation (in a word) is an holy concoction and digestion of Divine Truths, which fattens and ripens the soul for Heaven. O the ravishing nature of a close and fixed Meditation ! 'Tis a God-injoying, and self-profitting exercise ; the devout soul, that's thus furnish'd with a Treasure, can expatiate upon all things, and like the laborious Bee, fetch the honey of some comfort out of every object and subject ; When Grace is in the heart, knowledge in the head, and Truths in the memory ; the Christian through Divine Assistance will make good work of every condition and dispensation : 'Tis both the character and the honour of a Christian to meditate of Gods Law day and night ; he that talks much with his own heart by meditation, and takes frequent turns in Paradise by contemplation ; doth far transcend the rate and pace of ordinary Christians : For (saith a great Divine) commonly we are transformed into the dispositions and manners of those, whose company we frequent. And if we keep company with an holy God, by meditation, wee shall be more exactly holy in all manner of Conversation.

Psal. 39. 3
Psal. 42. 5

Psal. 1. 2.

Dr. Hall
Solit. 3. p.
8, 9.

2. This

2. This Treasure of the Heart vents it self by the Lips in heavenly Communications; and that two waies,

1. Conferences, discoursing with Men.

2. Performances, discoursing with God.

1. A treasured soul doth discourse profitably with men: This, I think, is the chief design of this Text; a bringing forth good things in talking to mens Edification. A gracious heart freely pours out holy Expressions; *Salomon saith, the Heart of the Wise teacheth his Mouth*: That inward spring feeds these sweet streams; and tips the tongue with Divine Rhetorick. So *Cant. 4. 11. Thy Lips, O my Sponse, drop as the Honey-comb, Honey and Milk are under thy Tongue*; not like vain-glorious empty Scholars, or conceited formal Professors, that have got some scraps of confused Notions, then set open the Pack, and expose all to open view, but are quickly drawn dry: No, no, these well-furnisht souls have an overflowing treasure of holy Matter, to produce upon occasion, and can speak a word in season upon any subject, to any soul. 'Tis said of *Plato* and *Ambrose*, that Bees swarmed in their Cradles, as presages of their future Eloquence: So the Honey-comb of Scripture-Truths drops at the Christians tongues end; his speech is seasoned with salt, because his heart is seasoned with Grace; his discourses (like Honey) at once both purge and please the Sanctified Auditor: When the well-guided tongue is an Interpreter of a cleansed heart, 'tis food and physick to him that improves it:

For

Prov. 16.
23.

Col. 4. 6.
Eph. 4. 29

Prov. 16.
24.

For
18.
ton
wo
Tre
To
fair
Lip
2
Du
Gra
of t
of l
cen
by
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and
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For the tongue of the Wise is health, Prov. 12.

18. The same word in the *Heb.* that signifies tongue, is also used (joyned with another word) for a wedge of Gold: The truth is, a Treasured Heart findes a precious golden Tongue; and nothing more cordial to the fainting heart, than the fruit of those choice Lips.

לשון
זהב
Josh. 7. 21.
Lingua
auri.

2. This Treasure is exercised in Religious Dutys, and Holy Performances: The root of Grace in the heart, brings forth these Fruits of the Lips in Prayer and Praise. The spirit of Prayer fumes up to Heaven this Divine Incense: Such a soul needs not to be prompted by men, that hath this lively Liturgy in his heart; the Spirit can help both to affections and exprellions. A treasured soul hath a stock of prayers, as an able Minister hath a stock for Sermons (though he may be without a stock of written notes;) I mean, the body of Divinity in his head; which makes a ready Scribe: The more treasure a soul hath within, the more ready will it bee to every good work; yea, and the more raised to God in the work: Such a one is help'd very much against Distractions, the great complaint of good souls. It is a notable expression of a good Authour; (saith he) *He that hath store of Gold and Silver in his pocket, and but a few brasse Farthings, will more readily upon every draught, come out with Gold and Silver, than with brasse Farthings.* So he whose heart is stocked with holy thoughts, will not finde carnal cogitations to rise and frequent. If the heart have indited a good

Heb. 13.
15.
Zech. 12.
10.

Rom. 8. 16

Cobbet of
Prayer.

Psal. 43. 1

Col. 3. 16

Eph. 5. 19

good matter, the tongue will be as the pen of a ready Writer; If the heart be filled with Grace, it will make melody to the Lord, and musick to Good men. A treasured Soul is ready to trade with God in Duty. Yet take this Caution: A true Christian having a large measure of habitual Grace, is not alwaies in an equal actual capacity for Duty: *David's* heart may need tuning as well as his Harp: The key of this treasure may be lost or rusted: So that the treasure of that man after Gods own heart, was lock'd up in great measure, for the space of nine months, til God sent the key by *Nathan* to open the Sluce of Repentance, and draw out the Seeds of Grace.

Math. 3. 8

Rom. 10.

10.

Gal. 5. 6.

3. The Treasure in the heart is also drawn out with the hands, in the works of piety towards God, charity to men, and sobriety with respect to our selves: So the Apostle distributeth good works, *Tit. 2. 12*. 'Tis not enough for the soul to have the Axe laid to the root of the tree, in sound Conviction and Gospel-Humiliation, but he is to bring forth Fruits meet for such Repentance, in a Gospel-Conversation; we must not onely believe with the heart, and confess with the mouth; but Faith must work by Love; upwards to God, by the Obedience of Faith; inwards to the Heart, by purifying it; and downwards to men, by doing good unto all: But especially to the household of Faith. Here is a large field of matter for my pen, and the Christians hand; but the furnished Christian is universal
in

in Obedience, baulks not the hardest and most hazardous Duties; will not serve God with that which costs him nothing: And this is a grand discriminating note betwixt a treasured Saint, and a treasureless Hypocrite: The carnal person loves a cheap Religion, and is loath to bee at any cost or pains for God, in a way of commanded Duty; but to a Childe of God the more spiritual a Duty is, and the more opposite 'tis to carnal ease and profit, the more freely doth the soul close with it: He is willing to cut off a right hand of a beloved Lust, pray for enemies, forgive wrongs, give to the poor; as knowing that all these (yea, even the last) are essential parts of our religion; therefore when the heart is full of grace the hands *Dorcas*-like, will be full of good works; which are called fruits of righteousness. 'Tis the Christians duty and dignity to be fruitful in every good work; which cannot proceed from any other root than this Heart-treasure. A willing heart wil finde a liberal hand to relieve the poor; the Merchandise of penitent-Tyre is treasured up in the bellies, and upon the backs of Gods holy ones: This liberal soul deviseth liberal things, and wil not make use of carnal reasonings; as danger of poverty, unworthiness of the poor, scarceness of the times, and the like; which the Prophet calls the instruments of the Church; but the largeness of a Saints inward treasure wil make him carefully to seek, and thankfully to accept objects and occasions of charity: yea, in some cases, he stretcheth beyond his power, where

Jam. 1. 27

Phil. 1. 26

Col. 1. 10

Isa. 23. 18.
ch. 31. 7, 8.

Of this
subject of
Alms-giv-
ing, See
morning
Exercise
at Cripple-
Gate.
Serm. 11.
pag. 240
to p. 278.

Eccle. 10. 2

by the freeness of his heart, enhanceth the Mite into a pound in true worth, and Gods account: Thus the readiness of the heart compensates the weakness of the hand.

But I must fixe bounds to this discourse; Yet a treasured Saint hath no stint of desires and endeavours to be acting for God, and the good-will of his heart adds new vigour to his fainting hand. Naturalists observe, that when the heart more inclineth to the right side, the spirits are more lively and apt for Contemplation and Action; hence that of *Salomons*, *A Wise-mans heart is at his right hand*: I am sure when a Christians heart boweth Godwards, his hand is full of activity in the ways of God, and works of godliness; When the soul is filled with Grace, the hand is fitted for acts of Religion.

Rem. 5. 3.

4. This inward Heart-Treasure helps the back and shoulders to bear the Christians burthens: The time of affliction is a spending time; if there be any Grace within, tribulation will draw it out. Hence it is said to work patience; not that it creates what was not in the soul before; but educeth and evidenceth that which before lay hid in the heart: The fiery Furnace will prove and improve the souls spiritual strength; for if it faint in the day of adversity, its strength is smal, and treasure poor. Now, shal it be clearly known, whether the Conscience be sound or foundred, if it will pace wel in rough waies: Twice is it repeated in *Revelations*, when mention is made of Anti-christ's tyranny and ruine; *Here is*

Rev. 13. 10
& 17. 12.

the

the patience, here is the patience, and faith of Saints:
q. d. Here's the tryal of it, here's room for it, here's the root and fruit of it, even Antichrists desolation, which they have been so long waiting and praying for; surely a glorious sight worth beholding; *Rome* flaming, Saints triumphing, yet in the mean time, they have need of Faith and patience: For immediately before both these passages, wee have a description of *Romes* rage; the Devil wil come down with the greater wrath, when hee hath a shorter time, and the last bitings of this dying Beast, wil be the fiercest, which may bring forth all the Saints Graces, and all little enough in times of tryal; we have great need of patience after wee have done Gods wil, that we may also endure his wil, til promises be performed. We must buckle on the Armour of God, that we may be able to withstand in an evil day; and having done and endured all, to stand on the Field as Conquerors. In personal conflicts all our stock of suffering Graces may be put too't; Poverty wil try our Faith; disgrace our self-denial; sickness our patience; delay of return of prayers in a long expected Mercy, wil try our hope;—and all these Graces must have their perfect work, that the Christian also may be perfect and intire, wanting nothing, *Jam. 1.*
 4. He should have the whole heritage of a Christian, the compleat accomplishment of a Saint; every Grace in its height and due proportion. *Job, David, Eli,* and *Hezekiah* had laid in a large stock of bearing Graces, and they

Rev. 12.
 12.
Mortem fer-
tum, vio-
lentes
sunt mor-
tis.
 Heb. 10.
 36.
 Eph. 6. 13

ὅλος
 κληρο
 ex ὅλος
 totus, &
 κληρος
 sortis, ha-
 reditas to-
 ta sorte
 consistens.

they found enough to do with them in affliction; they had no more than they needed. Love bears and breaks through all things; Faith holds up the head and heart above discouragements: Nature hath furnished the Camel with a bunched back, to bear huge burthens, and a tractable bowing of his knees to the ground, that he may be the better loaded: So wil the wel-taught and accomplish'd Saint meekly stoop to take up, and chearfully carry Christs Cross, during his pleasure. That's a sound-hearted Christian indeed, that like the Nightingale can sing most sweetly when the thorn is at his breast; that like Spices, the more they are bruised, the better is the savour of their Graces. But a carnal man wanting this treasure of Grace, kicks at, yea, kicks off his burthen; yet though it be possible that the Spirit of a man, (as a man of a masculine temper naturally, or by acquired magnanimity) may possibly sustain his infirmity, and not *succumb* under outward burthens of sorrow, yet there's a vast difference betwixt a gracious and graceless heart in enduring afflictions, both as to their carriage thereunder, and advantage thereby: Hear *Austin* elegantly discovering the difference; There is (saith he) a dissimilitude of Sufferers in a similitude of sufferings, and though they bee under the same torment, yet is there not the same virtue and vice, as under one fire, gold brightneth, chaffe smoaketh; and under the same Flail stubble is crushed, Corn purged; Hence also the Lees mingle not with the Oyl, though pref-

sed together; so one and the same on-set proves, purifieth, and sweetly melteth the good, condemneth, wasteth, rooteth out the bad: Hence in the same affliction the wicked hate and blaspheme God, the Godly pray and praise: So great is the consequence, not what things a man suffereth, but of what a ^{* Manet e-} Spirit is the Sufferer? For with the same mo- ^{nim diffi-} tion may the channel stink abominably, and ^{mitudo} the oyntment smell most ^{passorum in} sweetly: Thus he, ^{similitu-} with which I shal conclude this head: What ^{dine passio-} are the ways of laying out this Treasure. ^{num, &} ^{licet sub}

eadem to mento, non est idem virtus & vitium, nam sicut sub uno igne, aurum rutilat, palea fumat, & sub eadem tribulâ stipula comminuntur, frumenta purgantur, nec ideo cum oleo, amurea confunditur, quia eadem prælii pondere ita una eademq; vis, irruens bonos probat, purificat, eliquat; Malos damnat, vastat, exterminat. unde in eadem afflictione mali Deum deestantur, atque blasphemant; boni autem precantur, & laudant: tantum interest. Non qualia sed qualis quisq; putiatur: Nam pari motu exagitatum &, exhalat horribiliter cæcum, & suat iter fragrat unguentum-- Augult. De civit. Dei lib. 1. cap. 8 p. [mibi] 16.

CHAP. V.

Reasons shewing the great necessity of laying up this heart-treasure.

AT last we come to the confirmation of this Doctrine; That a good treasure in the Heart, is necessary to good expences in the life, and the

1. Ground is taken from Nature and Reason, which prompteth to us, those undoubted

D

maxims

*Operari se-
quitur esse.
Nihil dat
quod non
habet.*

*Qualis
causa talis
effectus. Ex
nihilō nihil
fit.*

maximes, that a thing must first be, before it can act, nothing can give what it hath not, such as the cause is, such are the effects: Of nothing, nothing can be made, without a Miracle of Creation, and we cannot expect to be ted by Miracles, where ordinary means are proposed, and supposed to be used: If we wilfully neglect to lay in provision while we have a season for it, we are guilty of groundless presumption, if we conceit we can lay out in a necessitous condition: How can any expect liquor from the Still, meat from the Cupboard, garments from the Ward-robe, where none of these were laid in? What mad man would think to reap without sowing, or teach others when hee hath no learning himself? Was there ever a bringing forth without a conception? Is it not fond dotage in a Shop-keeper to think to sell wares, that hath none? And is this preposterous in Naturals, and can it hold in Spirituals? *Joseph* could not supply the Countrey with Corn without a store. A Tree cannot bring forth good fruit, except it be good: The Scripture saith, *Can a Fig-tree bear Olive-berries, or a Vine Figs?* And can we think men can act graciously without a principle of Grace?

Jam. 3.12.

Col. 2.3.9

2. Reason is drawn from the Offices of Christ, the second person in the sacred Trinity, was filled with a treasure, that he might fill the Saints with a Treasure of Grace: *In him are hid all the Treasures of Wisdome and Knowledge. The fulness of the God-head dwells bodily in Christ.* And for this very end hath God

God

God stored Christ, that he might supply his Members, *that of his fulness we may receive, and Grace for Grace*, John 1. 16. The plain simple sense of which Text, saith Calvin, is that, what Graces God heaps on us, they all flow from this Fountain, therefore are we watered with the graces that are poured upon Christ. For observe it, this is the nature of Gospel-dispensations; What spiritual good things the Saints receive, they have them not now from God as Creator, so much as through the hands of Jesus Christ as the great Mediator of the new Covenant, he is the Channel or Cistern, or rather Fountain of all Grace, that our souls expect or receive: Hee is our Aaron annointed above his fellows, that the Oyle of Grace might in its proportion fall from the head to the Members. Hence it is that he is called *Christ*, and we *Christians*, from this holy unction: For this end was our Lord Jesus advanced to be the head of the Church, that he might fill it with all gracious supplies; and hence it is, that the Church is called *his Body, the fulness of him that filleth all in all*, Eph. 1. 23. i. e. the effect of Christs fulness, who filleth all the Saints, in all Ordinances and means of conveyance of gracious Influences: Truth of Grace is from him, growth and strength of Grace are from him; both the least measure and a large treasure are to be had in him; *Joh. 10. 10. I came that they might have life, and that they might have it more abundantly.* i. e. the Essence and Abundance are both from him. So then we see Christ is designed to bee

*Simpler
Sensus esse
videtur,
quod scilicet
in nos gra-
tias cumu-
lat deus
per eum, ex
hoc fonte
manare:
rectè ego
sentiant
qui nos ir-
rigari di-
cunt effusis
in Christum
gratis.
Calv. in
Loc.*

Candle for them to play by; especially, when time is short, uncertain; death and eternity are so near, and of such vast consequence. Oh what a confounding question will that be one day? *Prov. 17. 16. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?* Observe it, God takes a strict account of our helps, and of our hoard, and expects a due proportion. Oh what a sad reckoning wil many make, whose negligence will be condemned by the diligence of bruit creatures, and Heathen Philosophers in moral studies? Yea, by the light of their own Consciences.

4. Another Reason is taken from our hearts natural emptiness of a treasure of good: *In me (saith Paul) that is, in my flesh, dwells no good thing, Rom. 7. 18.* This barren soil hath the more need to be Manured; this empty house to be wel furnished, least the heart continue still destitute of all saving good, and the soul depart out of this world as naked of saving-Grace, as it entred: 'Tis pity so brave an house should stand empty of Inhabitant, and Furniture. The souls of Gods people are vessels that are to be wel-fraught with the Liquor of all saving-graces, that they may be fitted for, and filled with Eternal Glory, *Rom. 9. 23.* The Christian is to be holily covetous of these riches of Glory, that amends may be made for his natural vacuity. Oh the vast Chaos of an unregenerate heart! A long time, and great pains must go to the replenishing of it: There's many waste corners to be filled,

*Nullus mihi per o-
tium exis-
dies, partē
etiam no-
ctium Stu-
diis ven-
dico.
Senec.*

Mr. Good.
w n.

even after the truth of grace is planted, before the soul be enlarged to a due capacity of service here, and heaven hereafter: *The soul of a Believer, saith one, is a house well-built, where faith laies the foundation: hope helps up the walls, knowledge sets open the windows, and love covers the roof, and this makes a room fit for Christ; And I add, there must be every day a sweeping, and watching, and decking of this House with further degrees of grace, embellishing it with divine Ornaments, and furnishing it: and every Room, I mean every faculty, with a rich treasure of heavenly blessings: it will be some cost and toyle to hang every room of the heart with lively pictures of the divine Image: for it is altogether empty of that which is truly and spiritually good, or may be called a Treasure: But thats not all; for*

5. The soul is by nature filled with an evil treasure: the heart is desperatelie wicked, *Jer. 17. 9.* every imagination of the thoughts of mans heart is only and continually evil, *Gen. 6. 5.* the mind, will and affections are stuffed with a world of blindness, hardness and wildness: the soul is naturally propense to evil, averse to good, and therefore a treasure of good is necessary to preponderate and extrude this treasure of wickedness: to season and seize upon the soul for God, as sin did for Satan; the love of God is to be shed abroad into those veines and Channels of the heart, where sin did run with a violent current; the Christian is to be circumcised in the most polluted part: and certainly,

Rom. 5. 6.
Rom. 2. 29

'tis

'tis not a little grace that will obstruct the activemotions of sin, for though grace be of greater worth, yet its disputable, whether it attain to greater strength than corruption, even in the hearts of the sanctified, in this life: But certainly, the greater measure of grace and treasure of sanctifying truths, the more power against corruption: the whole Armor of God, (which is also the Saints treasure) resist inward lusts and Satans assaults, Eph. 6. 12, 14. The Spirit is compared to *wind*, now some have called the winds, *the besommes of the world*. But I am sure the spirit of grace with the fruits thereof, are choise besommes to sweep the filth of sin out of the soul, and also to adorn it with divine Jewels, and assist it with notable Antidotes against corruption, these are as water to wash the heart from filthinefle: the smallest measure helps against sin, but the more grace, the less sin in the heart; grace is a principle of life and opposeth dead works, which otherwise will leade the soul to the chambers of death: therefore this treasure is of absolute necessity, and the same might we say of the word, which being hid in the heart helps against sin in the life.

6. Another reason is taken from the inbred motions of humane nature: All men on earth seek after a treasure, it is the harmonious inquest of all rational creatures, who will shew us any good, any thing to make a treasure off? Man hath a capacious soul, an active and laborious spirit; the whole world is not a morsel big enough for his rapacious swa-

John 3.
Scopus
mundi:
Because
they serve
to sweep
the ayr &
the world
clean from
infectious
vapours.

Psal. 119.
11.

Homo est
Zelus
vorax.

low : our covetous desires, faith or e, are a long sentence without a period : Finite things are dry meat to an hungry soul, they sooner glut than fill : nay, they put on this busie Bee to buzze about one Flower after another, till it hath wearied it self in vain, and sit down in utter despair of comfort and satisfaction ; only interest in the God of Heaven, and the image of the God of Heaven make up all defects : See *Psalm* 73. 25, 26. A Christ alone to justify, and a Christ within to sanctifie, make the soul compleatly happy ; for Christ within is the hope of glory ; a glorified and a gracious Redeemer, is the Christians onely treasure, his all in all ; God hath furnisht man with an immortal soul, learning may widen it, but grace fills it : nothing else will reach its large dimensions : Man is a little world himself, nay bigger and better than this greater, by Christs own verdict, who is truth it self, the soul it self is better than the world, and it must have something better than it self to be a treasure for it. Philosophy seeks, Christianity shews, the sound Believer onely finds true happiness, which the wise Merchant fetcht out of the field of the Gospel, into the Cabinet of his own heart.

7. Whatsoever men have or love, they desire a treasure thereof, no man but would have a large treasure of a precious Commodity, he that hath Gold and Silver would heap it up to a treasure : he that hath wisdom and learning would still have more : Men join house to house, and field to field to procure for

Col. 1. 27.
Phil. 3. 8,
9.
Col. 3. 11.

*Homo est
universi
orbis Epi-
tome, &
abbreviata
mundi ta-
bella :*
Mat. 16.

Matth. 13.
46, 45, 46.

for themselves and heires, a fair demain, a large estate. How many rich men are still as eager for more, as if they had not enough to purchase a meals meat? yet these seek for earth, as if abundance thereof would purchase heaven; like the Partridge, they sit close on these eggs, though they hatch them not, nor are ever likely to bring them to their desired maturity; Oh the unballowed thirst after filthy lucre! Many think to fill their souls with wealth, whereas they cannot fill one of the least members of their body: the eye which yet a Nut-shell will cover; the world at the best is like *Pasotes* Banquet, which when the guests begun to eat, vanisht into nothing: And shall so many men set their eyes (and hearts too) on that which is not? And shall not Gods children make a treasure of that which is enduring substance? Shall men think to make a treasure of coales, and chaffe, and empty shadows? and shall not the Christian gather store of Pearls and Jewels for his treasure? Shall the children of the world be more wise and wary for earth, than the children of light for Heaven? God forbid. Surely the Christian hath as great reason to heap up as any; these commodities are more rare, rich and necessary than any other, and why then should they not get an heart-treasure? For in these reasons I would both convince the judgment, and perswade the affections; these are the chief motives I have: for I would spend most time in Direction.

8. This, and onely this doth discriminate
be-

Jer. 17. 11.

*Auti sacra
fames.*

Eccle. 1. 8.

Pro. 23. 5.

2. 19 13.
psalm 78.
36. 37.

*Pius homo
numisma
est a Deo
ausum, im-
pius adul-
terium,
non a Deo
sed a Dia-
bolo effectum:
Ignat.
Epist. ad
magnez.*

betwixt persons and persons: my meaning is, this heart-treasure puts a difference betwixt Saints and Sinners, betwixt weak and strong Christians: as the treasure in the heart is, so is the Professors state, as *Salomon* saith in another case, *Pro. 23. 7. As he thinketh in his heart, so is he*; not as he speaks with his lips: Formalists will speak God as fair as any, they honour him with their lips, and flatter him with false and fawning fashions, as though he were an Idol; But the heart-searching God is not pleased, except the heart be upright with him, it is the upright in whom he delights: nor is a person as he acts with his hands, or walks with his feet, in many passages of his life; A man may with *Abab* walk softly: with *Herod* do many things: with *Simon Magnus* make large professions of faith: yea, its possible a man may suffer many troubles, and even death it self in a good cause, yet, except he have a heart treasured with grace, he is rejected, and may go to hell at last: God judgeth of the fruits by the Root, though men judge of the Root by the fruits: a heart after his own heart is better than the tongue of men and Angels: the distinction of persons, is in respect of inside principles and workings: a good man may sometimes do an evil work, and a bad man may do a good work, but how are their hearts? the best conferences or performances are not currant coyn with the God of heaven, except they issue out of the mint of an heart where Gods Image is stamped: a little good is accounted much when there's

a treasure within, much seeming good is lookt on as nothing when theres no treasure: this also puts the difference betwixt a strong and weak Christian: let their gifts and outward seemings be what they will, yet the greater or lesser degree of real grace distinguisheth their attainments; and accordingly these measures have different influences upon their lives, duties, comforts, or preparednesse for death.

9. This treasure doth assimilate the soul to God: the great Jehovah is the onely self-existent, and self-sufficient good; He is the absolute, compleat, and independent Being, and needs no accession of Creatures or created Powers to make him happy: nothing can adde to, or detract from his infinite and incomprehensible blessednesse: He is a treasure of all * good, in and to himself; and needs neither Gold nor Silver to make him rich: parallel to this in some proportion is the Saints sweet and secret heart-treasure, and solitary recesses: The Christian is a little world, and is purely independent upon the creature to make him happy: he can through grace live comfortably without the world, though not without, but upon God: yea God is so much in him, as well as to him, that he can live comfortably when other things are dead. *a good man is satisfied from himself*, Prov. 14. 14. i.e. he shall have sufficient content from his own conscience: theres but one word there for a back-slider, being filled with his wayes of sin and guilt, and

* Et Deum ipsum verum recte dicimus divitem, non tamen pecunia, sed omni-potentia: dicuntur pauperes pecunia ca-ventes, sed interius divites si sapientes: Aug. de civit. Dei l. 7. c. 12. p. 395.

שבע
Saturatus est abundavit: quidam confervunt eura

שבע
septem, quod 7. hie numerus plenitudinis: i. e.

What he hath within, shall be as seven witnesses,

a or many.

a gracious soules satisfaction from the sweet result of his own heart, to shew that a mans own conscience, is either his heaven or hell, his greatest comforter or tormentor : the World cannot alter the joy or sadnesse of the heart : a through-paced well-tryed Childe of God, hath his rejoycing in himself alone, and not in another, *Galat.*

6.4. 'Tis a peddling beggarly life to wander abroad for morsels, but thats a noble kind of living, when a man hath all within doores, and needs not creatures sorry contributions : I speak not of the fancied Familistical deification, which is nothing lesse then blasphemie, but certainly the sound Christian in a sound sence beares some resemblance of the Divinitie in this [εὐταγχεῖα] self-sufficiency; and the more treasure, the more like God; for such a soul is elevated above the creature, and fixed in an higher Orb, whither stormes and tempests cannot reach; nay, a soul whose conversation is in Heaven, hath no dependance upon, nor intelligence with the creature, in order to compleating his felicity : no more than the Sun needs the glimmering light of the Stars to make day : who then would not have this treasure ? I might also add herein, the Christians resemblance to the infinite Jehovah, because he hath a principle of motion within himself, and not from without, for as God is a free agent, yea a pure act, so in a sence are the Saints acting from an inward principle : hence those Scripture-expressions of a

mans

mans Spirit, making him willing, and the heart smiting a man or witnessing for him, or with him: And in the exercise of Repentance, 'tis said of Lot, *he vexed his righteous Soul*; or put himself upon the Rack. Wicked men are dead, but Grace is a principle of life, and resembles the Authour of it; *For that which is born of the Spirit, is Spirit*; *John 3. 6.* The decayed liberty of the will is in part by Grace restored; and so far as the soul is Spiritual, the soul of a Saint is a flame of fire ascending to, and acting for God, and the greater treasure of this a man hath in his breast, the liker he is to God.

Exod. 35.

21.

2 Sam. 24.

10.

Rom. 9. 1.

2 Pet. 2. 8

Λυχν—

ἐβασάνει—

ζεν.

CHAP. VI.

The last reason, shewing the advantages of this treasure.

THe tenth Argument to evince the necessity of this Heart-Treasure, is drawn from the profit and advantage in having it, and that principally in facilitating the hardest duties of Religion, and furnishing the Soul for every good work: And here I shal keep close to the Treasure of holy Thoughts, fed with those four streams, of Truths, Graces, Comforts, Experiences: not only a saving principle, but such a measure thereof, as will make up a Treasure.

2 Tim. 3:

17:

Now the frame of a treasured soul for duty, is,

1. Ready.

Heart-Treasure.

1. Ready.
2. Real.
3. Uniforme.
4. Perpetual.

1. A treasured heart is ready for Duty ; like a wel-stored House-keeper , you cannot take him unprovided ; a wel-accomplish'd Schollar that's never *non-plust* ; and a watchful Souldier, that's alwaies fit for service : The Christian hath prepared materials to build the house, and wants nothing but its setting up in actual performance ; Yea, the house is built and furnish'd in some degree for the entertaining of this Royal Guest ; *Let my Beloved come into his Garden, and eat his pleasant fruits, Cant. 4. 16.* The bow is stringed, the heart fixed, the fire glowing in the Cinders upon the Hearth, and one blast of the Spirits breathing heightens it to a flame : Yet suppose the heart be not in actual readines, yet habits are sooner educed into act, than new habits infused, and this the foolish Virgins know by sad experience.

But observe it, the more of this treasure, and the more readines ; the reason why we are not so free to Prayer, Conference, Meditation, is because wee are not so filled with Grace ; otherwise, gracious acts would flow from us, as naturally, as streams from the Spring ; had we a treasure, we should never want suitable matter, and lively affections, we should not need to force our selves to offer Sacrifice, as *Saul* in another respect, nor with main-strength to binde the Sacrifice to the horns

horns of the Altar, but we should come off freely, chearfully, delighting in Gods waies as in our proper element, and running with enlarged hearts; The glorious Angels, and glorified Spirits of the Just made perfect, have a perfect treasure of divine perfections, and are therefore ready prest to do Gods Will. Now we pray that Gods wil may be done on earth, as its done in Heaven, and that wil never be, without this living treasure. But Oh how quickly shal we hear, a command, and how swiftly shal we obey; if we have a treasure? A good soul is like the Centurion's Servant, half a word wil make him run. When God said to *David*, *Seek my face*; his heart quickly ecchoed, *Thy face Lord, will I seek*; his warrant carried the force of an Argument: He needs no perswading when he knows his Masters pleasure. This is one choice advantage of having a treasure.

Psal. 27.8;

2. A Treasured soul is real and serious, not complemental and forced; *Israel* of old made Covenants and seemed very religious, and God himself attested that they had wel said, but wisetheth: *O that there were such an heart in them*—! We have a strange passage in *Jer. 5. 2*. *Though they say, the Lord liveth, surely they swear falsely*; Why? Is not that a truth? Yes, a great truth, God alone is the Living God, but that they say so, yet their heart gives the lye to their Lips; they say it with a deceitful heart, and that they may deceive, though it be a truth in it self, yet they speak it not as a truth, wanting an heart to assert

Deut. 5.
28, 29.

πεπλη-
ρωμένα

assett the same : 'Tis but a fond and frolick ostentation, to invite a friend to dinner, when nothing is prepared : It's a mocking of God to bring *Cain's* Sacrifice, a body without an heart, a carkasse without Spirit, it's as if a *Jew* had brought the skin of a beast for Sacrifice and no more : But where the treasure is in the Heart, there the essentials of the Service are made up, the work is filled up, or compleat before God, *Rev. 3. 2. i. e.* it is not lame or defective in any considerable constitutive part thereof ; 'Tis such as may be truly called a real good work. This is the chief thing that God expects ; and if a good Heart be wanting, the Work is as undone still : But a sincere Christian findes his prayer in his Heart, which hee utters with his Lips, *2 Sam. 7. 27. Thy Servant hath found in his heart to pray this Prayer* ;— He found it not onely in his Book, but in his Heart ; he fetcheth his Prayer from a Treasure : Such a man wil pray a prayer, (as *David* here) and not onely say a prayer, that findes it in his Heart ; What cares God for a little Lip-labour : Hee may say, *Who required these things at your hands ? Did I not require them of your hearts ? A mock-Feast or Fast will not content me ; I shall not be put off with an empty shew ; I will have your hearts, or nothing ; and I must have a Treasure in your hearts, or all you bring is worth nothing.* The truth is, God takes principal notice of the heart, and observes how that stands affected : If Idols be set up in the heart, God takes no notice of a peoples prayers : Therefore we
had

Ez. k. 14.
3. 4.

Heart-Treasure.

45

had need look to the frame of the heart.

3. An heart-treasure makes the Christian uniform and universal in the duties of Religion, he takes a Christian-course as it lyes, carries on Religion before him without halting or halving, he practiseth all righteousness at all times. There's a sweet harmony and

exact Symmetrie in a Saints performance of duty. Some can frame to some easier duties, not to more difficult, but the treasured

soul can frame to any thing which God in the word hath made his duty, and hence it is that he is compleat in all the will of God,

Col. 4. 12. the Law of God in his heart carries an aspect to every part of his Will in the written Word; Graces and Duties are con-

cordant one to another, like a company of horses in Pharaohs Chariot: their cheeks are

comely with rows of jewels, their necks with chaines of gold, Song. 1. 9, 10. i. e. the soule

handsomly adorned with a comely train of graces and duties: yea, such a soul wil at all times act like it self, so that one part of his

life wil not crosse another, as a Liar's tales, and hypocrites carriage do; hee doth not serve

God by fits and starts, in good moods and motions, so as to be off and on in Religion, but he hath a constant, settled spirit, (which

David prays for, and the Translators call a right Spirit, and truly so it is) disposed for

God, fitted for duty, bringing forth good fruit in due season: like a constant good House-keeper, that is never so suddenly surprized, but can make a prudent shift to treat his friend

πλη-
ρωμένοι
ἐν πάντι
θελήματι
τῷ θεῷ.

Pla. 51. 10.
πῶς
πῶς
Spiritus
constans,
firmus, disci-
plinatus.

Jer. 2. 36.

according to his degree: the truth is, man in his fallen estate is uncertain, intricate and multiform in all his waies, you cannot tell where to finde him, gadding about to change his way; but being renewed, he is in part reduced to that original rectitude, simplicity, and stability of spirit and practice, that was in *Adam*, in some proportion; so that according to the degree of grace received, he hath a constant uniform frame and tenor of spirit, and holds one straight, direct, and even course towards heaven: in all this suitable to the motion of the wheels in the Prophet *Ezekiels* Vision, *Chap. I. 17.* when they went, they went upon their four sides [there's their squareness and suitableness to all Gods wil] and they returned not when they went, [there's their constant, permanent, and un-repentant motion]: that will lead us to the next Head; onely consider, what an excellency and beauty there is in uniformity in religious duties: when works of Nature or Art are uniforme, what lustre have they? We are much taken with a Building that's compact and proportionable. A Garden drawn exactly, an Army marshalled in compleat ranks and postures are comely sights; just such are the fruits of holiness, proceeding from a well-treasured Heart; and indeed, without this Treasure there can be no such harmony in holy performances, but the actings will be like the legs of the lame, very unequal: That's the third.

4. A treasure makes holy duties constant
and

and perpetual, though there may be some temporary intermissions, yet never a total cessation in acts of Religion; *Will an hypocrite pray alwaies?* Job 27. 10. no verily: the water riseth no higher than the Spring, and waters fail that have no Spring, like *Jobs* Snow-waters, which when it waxeth warm, vanisheth away: but a little brook supplied with a constant spring, holds out in Winter and Summer: just such is the difference betwixt the performances of a treasured and treasureless heart: Two men perform duties, the one from gifts, the other from Grace; the former in time withers, the latter daily encreaseth. The King of *France* shewed *Spaines* Ambassador his rich Treasures, the Ambassador looks under the Treasure-Chests, saying, *Have these a Spring? my masters treasures have,* meaning both the *Indies*: just so 'tis here, let natural mens attainments be never so excellent, you may come to see an end of all their perfections, their eye of knowledge may be darkened, and their arm of natural and acquired abilities clean dried up: for, how can a Well be alwaies giving out water that receives none? How can a Rose keep fresh without a Root? But they that are planted in the house of the Lord, shall flourish in the Courts of our God; yea, they shall bring forth fruit in old age, Psalm 92. 13, 14. For a lively principle, is the seed of God that will never dye, and this spring of grace is fed with supplies from the fulnesse of Jesus Christ, who is the fountain of Gardens, and Well of living Wa-

Job 6. 16;
17.

*In summa,
hic tam
perpetuitas
donorum
spiritus,
quam af-
fluentia
nobis pro-
mittitur,
Mat. in
loc.*

ters; hence he saith, *John 7. 38. He that believeth in me—out of his belly shall flow Rivers of living Water, i.e. he shal have a perpetual supply of grace, and shall send forth constant emanations of gracious acts:* A wel-furnisht Christian shal never be drawn dry, his Saviour and treasure ever live, and because Christ lives, the Saints and their graces shal live for ever; O friends, what would you give in these back-sliding times to hold out to the end? that you may not make ship-wrack of Faith and a good conscience. Behold, *I shew unto you an excellent way*, heap one grace upon another til you possess a Treasure; tie a chain of these Pearls together, and lay them up in the Closet of your hearts, and you'l never be spiritually impoverished; be holily covetous after all graces that are attainable: *Add to your faith vertue, to vertue knowledge, temperance, patience, godlinesse, brotherly-kindnesse, charity,* for if you have these, you'l not be barren or unfruitful in good duties; and if you do good duties according to that treasure, you shal never fall; See *2 Pet. 1. 5. to vers. 11.* These are a chain that link the soul to God, and reach as high as Heaven: But do not think you can endure to the end without a Treasure, for *he that hath not root in himself, dureth but a while*; no wonder if many drop off like leaves in *Autumn*, they have not any thing to bear them out, they spend upon themselves, as the Spider which spins her webs out of her own bowels, but they are swept away as the Spiders web: But the gracious soul hath no less than an

Mat. 13.
21.

in

infinite God to supply the treasures of grace ; so that let a Christian fall off to many acts of sin, carelesse in Dutie, and a course of loosenesse, yet this Treasure wil work him off : as a Spring clears it self from mud in time, so he shal be reduced to God ; there is something in the heart of a back-sliding Saint that makes him restlesse in that estate, and moving towards the Center ; *David* saith, *I have gone astray like a lost sheep,* [there's his acknowledgement] *Seek thy servant* [there's his request,] *for I do not forget thy Commandements* [there's the argument to inforce it] *q. d.* there is yet something in my heart that owns thee, though I be fallen far, yet not so far but that I am still reaching after thee, and I am not fallen below thy reach : the truth is, a Childe of God hath more hold-fast of God in his lowest ebbs than another sinner hath ; as the Spinster leaveth a lock of wool to draw on the next threed, so there is something left in the heart, the seed of God that ascends Heaven-wards : though a Saint be in a very dead frame, yet he is not twice dead, as wicked men are : there is yet the root of the matter in the heart, that by the sent of water (the heavenly dew of divine Grace) wil sprout again, and bring forth fruit : I dispute not how far men may fal, and whether a true Saint may not be brought back to the bare habits of grace as they were at first infused, and lose degrees of grace obtained : But sure I am Christ prayed for *Peter*, (and I

*Vid. Suff.
Brit. de
quin. Ar-
tic. thes. 6.
p. 189.*

*In Sancto-
rum cordi-
bus secun-
dum quas-
dam vir-
tutes sem-
per manet
Spiritus:
Secundum
quasdam
recessurus
venit, &
recedit, in
his virtu-
tibus, sine
quibus ad
vitam non
pervenitur
in celo.
rum suo-
rum cordi-
bus perma-
net. Gr. g.
Moral.*

so for all Believers) that his faith should not fail, *Luke 22. 32.* and God alwaies heareth him: therefore our Divines have determined, *That the seed of Regeneration, with those fundamental gifts, without which spiritual life cannot consist, are kept safe and intire: for the same Holy Ghost that infused that seed of Grace, hath imprinted in it an incorruptible vertue, and perpetually cherisheth and maintaineth it: Ma-ries better part shall not be taken away.* This fear in the heart, keeps them from departing from God, *Jer. 32. 40.* They have [*constantiam in proposito, & perseverantiam in opere*] constancie in their hearts, and perseverance in their hands. Holy resolutions produce successful performances: and thus doth the treasured Christian hold on in a Christian course, til these smaller measures of grace end in the vast Ocean of Glory: Thus much for the Reasons of the Point.

CHAP. VII.

The first Use is for Examination, whither we have this Treasure.

NOW for a more close application of this to our own soules: is it so, that a good treasure in the heart, is necessary to good expences in the life? then

1. It stands us all in hand to try our selves, and dig into our own hearts to see if we can finde a treasure there, both in respect of sincerity

cerity and degree of grace : Know it, You are beggarly soules unlesse you have truth of grace; gracelesse soules are the onely treasurelesse soules, and I fear there is more than a good many, that could never experimentally distinguish betwixt Nature and Grace, and therefore are encreasing guilt, and treasuring up wrath : O Christians ! See whither you have the true Riches , try what proficiency you have made to grace, and in grace; you have long had a day of grace, and you must be accountable for all opportunities. Cheat not yourselves with Counters instead of Gold ; *Bristol-stones* may make as fair a shew as Pearls ; true grace is a rare and rich Commodity. Thousands conceit to themselves a treasure, that are empty; Proud, conceited Professors are apt to boast of their attainments, whilest some self-denying humble soules, are apt to bear false-witness against themselves, by denying what they have : *Salomon* saith, *There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches*, Prov. 13: 7. Sounding Vessels are often empty, and stil-running waters are usually deep : Vapouring Trademen jingle their money in their hands, whilest sober Chapmen keep it in their Chests : You shal finde more of a Merchants goods in his Ware-house, than in his Shop-window. So it is with a sober, serious and judicious Christian : his glory and treasure is most within, whilest vain-glorious Mountebanks in Religion set all upon the Stage. I intreat you

Heart-Treasure.

read those Books, that lay down marks of true grace, hear and attend the most heart-searching Ministry, take much pains in descending frequently into your own hearts, and the God of Heaven make you serious in a through search.

More particularly, that I may help you in a discovery whether you have laid up a treasure of holy thoughts; flowing from truths, graces comforts, experiences. Ask, I beseech you your own hearts these four questions.

1. How came you by it?
2. How do you value it?
3. How do you use it?
4. How do you increase it?

1. Let me ask you, and do you ask your selves if you pretend to such a treasure, how you came by it? Men usually know how they get a treasure, the hand of the diligent maketh rich. *Prov. 10. 4.* i.e. the blessing of the Lord upon diligent endeavours, *vers. 22.* men that would be rich ply the oars, run to markets and faires, travel from City to City, to buy and sel and get gain, they travel by Sea and by Land, compassing the World to possess a smal portion of it: Why now, what do you in spirituals? Where are your thoughtful cares and painful hands? though labour will not get this treasure ('tis a free gift) yet it will not be had without labour. Gods Ordinance must be honoured; 'tis the immutable decree of Heaven since the fall: *In the*
Gen. 3. 19. sweat of thy face shalt thou eat thy bread, yea this holds good for the Soul. *Joh. 6. 27.* Labour

bour— for that meat which endureth to everlasting life, which the Son of Man shall give unto you: mark it, Mans endeavours are very consistent with Gods free-graces, and Christs dear purchase, God will be found in his own way, he ordinarily conveys the first grace, in and by his own institutions, but seldom shall a soul grow up to a treasure without a long trading in the royal exchange of holy duties, and diligence hath the promise of increase.

Mark 4. 24. — And unto you that hear, shall more be given: Well sirs, hath the care of your hearts put labour into your hands, and travel into your feet, to repair to the Markets and Faires of publick, private and secret performances, to get a solid treasure? have you both digged and begged for it? where is your sweat and agony? hath Jesus Christ sweat blood to fit you for Heaven, and have not you gone through a bloody sweat to get interest in him? and possession of his grace? Oh the pangs of conscience, and sad pantings of a convinced sinner to obtain a portion in these riches of grace! never did a poor labourer toyle so hard for his days wages as an humbled soul to be filled with Christ: a treasure of money is got with sweat and blood; or to be obtained of almes with weary steps, and leud cries: but if thou beest too idle to dig, and too proud to beg, thou art without a treasure, and maist pine away in everlasting poverty.

2. How do you value this treasure? *Where the treasure is, there will the heart be also.* Mat. 6. 21. The thoughts, cares, affections will

center

□ Pro-
prie est san-
guis, sed a-
pud Chrid.
notat pecu-
niam, quia
sanguine et
sudore pau-
perum pa-
vata. Bith.

Mat. 13. 44
Phil. 3. 7.

*'Meretrici-
us est amor,
plus annu-
tum, quam
sponsum a-
mare.*

center upon a Mans treasure, for he accounts his treasure the best thing he hath; yea worth all his other possessions; no Man would willingly part with his treasure. As *Naboth* did tenaciously adhere to his hereditary possession: the wise Merchant parts with all to purchase this: *Paul* accounted his gain to be no better than loss for Christ, nay it stunk like dung and Dogf-meat in comparison of his sweet and satisfying Saviour: all the World is a Christians prejudice, when it obstructs or obscures the grace of Christ: Is it thus with your souls? do you account your spiritual portion your only riches? the truth is, the riches of the soul, and the riches in the soul, are the very soul of riches: I confess that's a meretricious love, that prizeth receipts from Christ more than the Person of Christ! but here I understand Jesus Christ to be the marrow and treasure of this treasure, and all these as insuring evidences of interest in him: for all that the soul hath is wrapt up in him, well then, let me pose the most dark and doubting (if sincere) Christian, what saist thou, poor soul; wouldst thou quit thy share in Christ and spiritual treasures, for a Crown and Kingdom? wouldst thou not answer, no? wouldst thou cast away thy trembling hopes of acceptance with God, to be delivered from the infamy, poverty and persecution that attends the powerful profession of Christianity, that thou maist live in honour, pleasure, & worldly delights? surely thou wouldest answer, no: wouldest thou change thy present, low, afflicted,

ed, and conflicting state with thy former carnal but confident condition, or with the pompous, prosperous state of graceless sinners? I dare say thou wilt answer, negatively; yet again, art thou not willing to part with thy dearest bosome-lust, and earthly enjoyment, for a true immortal treasure in Heaven, and in thy heart? I am confident an upright heart will answer, yes: And if I mistake not, this (if not only, yet chiefly this) is the very parting point betwixt a sound Christian, and a rotten-hearted hypocrite, the one chooseth *Martha's* many things, the other *Mary's* one thing needful: this is indeed a discriminating note, for a gracious soul will cry out, none but Christ, none but Christ, give me Christ, or else I die, give me Christ, and I shall live: Christ is my life, my crown, my joy, my all, if I may have him I have enough, without him I have nothing: when one asked *Alexander* where his treasure was, he answered, where *Hephestion* my faithful friend is, just so wil a good soul say: *Christ is the chiefest of ten thousands*. I prize him above my life, who loved me unto the death; I account that of great value that doth evidence my interest in him: As the Mari-gold opens to the Sun in the Firmament, so doth the heart of a sincere Christian to the Sun of Righteousness; take an instance of *Moses*, who chose the bitterest Cup of affliction, rather than the sugared cup of sensual pleasures, that he might enjoy Jesus Christ: see *Heb. 11. 25, 26*. Observe the strange disparity that appears to carnal rea-
son

*Christus
meus est
omnia.*

Song 5. 10;

Mat. 4. 8, 9.

son in that choice: on the one side there was suffering, on the other enjoying, affliction on the one hand, pleasures on the other, the despised people of God were companions on one side, ruffling Gallants in *Pharaoh's Court* on the other, yet on the one side it was for a season, on the other but for a season, and that *But*, cast the scales in his choice: those were pleasures, but treasures may prevail; the last yet not the least of *Satans* assaults of *Christ*, no, good *Moses* esteemed the reproach of *Christ* greater riches than the treasures of *Aegypt*: the worst of *Christ* is better than the best of the *World*: the noble *Marques Galeacius Caracciolus*, in imitation of him, being tempted with large offers to depart from *Zion* to *Babylon*, resolutely replied, *Let their money perish with them that account all the treasures of the World worth one houres communion with Jesus Christ*: if all the Mountains were gold, the Rocks Pearles, and the whole *World* stuffed with the sweetest delights of the Sons of Men, and these offered to the Christian to be his proper inheritance for ever, he would with an holy scorn trample upon them, and look on them as not worth one glance of his eye, in comparison of one taste of the love of *Christ*, and a grain of saving grace in his Heaven-born soul: But a carnal heart sees no such beauty in *Christ*, wherefore he should be so desired, nor is he taken with the comeliness and excellency of grace, a sad yet lively embleme whereof we have in the hopeful young Gentleman that bade fair for Heaven, yet

yet when he saw it would cost him so dear, as to part with all, he would rather go without it, than foregoe his estate for it: O sirs, this is a pinching point, look to it, this one mark wil discern betwixt joynt and marrow, and a day of tryal wil discover what you account a treasure.

Mat. 19.
21, 22.

3. How do you use and improve this treasure? Habits of grace are no otherwise known but by their acts: what's a Man better for that he useth not? A talent of grace of the right stamp wil not be confined to a Napkin, though gifts may: exercising is as necessary and evidential, as having sincere grace: things that are not, and things that appear not, are both alike: He is a wicked Man that boasteth of his hearts desire, and he is a fool that trusteth in his heart: yet many wil say I have as good an heart as the best, though I do not talk so wel with my tongue, or work so much with my hand, I have as good a meaning as any of them all, though I cannot make so great a shew, I love to keep my religion to my self, none knows how good I am: Let such know (though I deny not but degrees of modesty, seats of vain-glory, and jealousies of apostacy, may restrain some Christians profession, yet there may be a temptation on that hand also yet) that where fire is, it wil bewray it self by heat or smoak, 'tis impossible grace should be hid or stifled: though there be a smoaking flax (even the week of a Candle that affords little light, much offensive smel) yet it wil appear: Truths and graces in the heart wil

*De non en-
tibus & non
apparenti-
bus eadem
est ratio.*

Isai. 42. 3.

Jer. 20. 9. will be (as the word was to *Jeremiah*) as a *burning fire* shut up in the bones and bosome, that cannot be concealed. He that is full of matter, is constrained by the internal workings of the Spirit to vent it, else it is like *Elihu's new wine* that hath no vent, it bursts the *new bottles*: the truth is, its as natural for a gracious heart to talk and walk holily, as for a living creature to breathe and move. so far as gracious: thus it cannot be otherwise, and also observe it, it must not be otherwise. Your treasure within ought to be laid out, what have you it for else? Profession with the mouth is as necessary in its kind, as *believing with the heart*, Rom. 10. 10. Our Light must not be *hid under a bushel*, but *shine before men*, that it may reflect comfort to our selves and influence to others, as well as have approbation from the Lord: So then, if thou hast a treasure within, thou dost witness a good confession, and thy conversation will be suitable to thy profession: Thy Trading will answer thy stock. The Text tells you, *a good man out of the good treasure of his heart, bringeth forth good things*: and I told you the manner of laying out was in holy meditations, savoury expressions, suitable actions, and comfortable bearing, and profitable improving of afflictions: Why now, Lay judgement to the Line, and compare your own course of life with these practises of Religion: How do you trade with heaven, and for heaven? What do you more than others? where's the life and power of Religion? Do you indeed

Job 32.
18, 19.

deed exercise your selves to godlinesse? What large expences do you lay out for that God from whom you have such liberal incomes? When we see rich men lay out a-bundance of money in household goods, house-keeping, building, Recreations, we guesse, certainly such have a good stock before-hand, a great yearly Revenue; Thus it is here, though many make a great shew of what they have not, yet a ready, real, uniform, and constant performance of duty. A serious, sensible course of walking with God, and exercise of grace in all conditions, do evidence a suitable inward Treasure. What say you to these things? Can our hearts witnesse with us that in simplicity and godly sincerity, by the assistance of grace we have had our conversation? Can our Relations & Neighbors witness for us, that we have served the Lord with all humility of minde, with many teares and temptations? Can our Closets, Chambers, Shops, and Fields testifie our secret groans, meditations, self-examinations? Have we performed our relative duties with all care and conscience? As Magistrates punishing sin, as Ministers faithfully preaching at all seasons, suitably to all persons: as Householders instructing, correcting, and leading a good example; as Husbands, Wives, Parents, Children, Masters, Servants, that man is not good at all, that's not good in all relations: Doth the treasure of grace and truths prompt our tongues, act our hands, guide our feet? Do these principles in our head, and that prin-

2 Cor. 1.
12.

principle in the heart dictate to us our duty, and assist us in doing of it? Are we fruitful in good works, words, and meditations? and are we useful in our generations? let's not deceive our selves, its not a conceit of some good meanings within that wil serve our turn; but the Apostlie tels us roundly and plainly, *He that doth righteousnesse, is righteous*, 1 John 3. 7. Acts do evidencethe state, and a man cannot be good unlesse he do good: That's the third tryal.

4. How do you encrease this Treasure? *To him that hath shall be given*; truth of grace is the Prologue to growth in grace: and growth in grace arrives at full strength of grace, the Saints *go from strength to strength*, Psalm 84 7. The true Christian, like his Master, encreaseth in wisdom and stature, and in favour with God and man; These waters of the Sanctuary, rise up to the ancles, knees, loines, neck, til the soul come to the Head Christ, and so be swallowed up in the unfathomable Ocean of Glory; 'Tis monstrous in Grace as wel as Nature to grow none, but continue as a Dwarf; 'Tis a sad shrewd sign you have no grace, if you think you have grace enough: he was never good that desires not to be better: They are Hypocrites, and sure to be Apostates that are contented with a taste; The true Believer is unsatiable, stil hungry and thirsting after Righteousnesse, daily adding one cubite after another spiritual stature, that he may be a tall ro his Christ; and at last attain to the measure

Minime bonus est qui melior fieri non vult
Ber.

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Heart-Treasure.

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sure of the stature of the fulness of Christ, Eph. 4. 13. That is, not so much with respect to the compleat stature of our bodies at the resurrection, proportionable to Christs fulage upon Earth, as some expound it, though that may be true, but we must be increasing, til Christ his mystical body grow to ripeness and perfection, both in respect of all the members to be added thereunto, and also particular members growth in grace til they advance to a full maturity in knowledge and holiness: what say you to this? are you any better than you have been? are your last works more than your first? what light of knowledge in saving truths? what heat and warmth in sanctifying graces? what heart-refreshing-experiences and comforts have you laid up? are you grown more solid, humble, holy, watchful, faithful and fruitful? do you get more power against your lusts? more ability to walk with God? do you forget what is behinde, and press forwards to perfection? are you stirred up more to holiness? and strengthened with all might by his spirit in the inward man? are you stil sensible of defects, craving for more spiritual riches; as a beggar for almes? I confesse I have sometimes wondered at this strange paradox in Christianity, that there is nothing doth so fill the soul as grace, and yet nothing makes the soul so hungry for more grace as a principle of grace; nothing content's but a dram of grace, yet a dram of grace will not content: more knowledge, more faith, more love, and accordingly a gracious

Habet enim augmenta suae fides, habet suam infantiam, habet aetatem virilem, habet senectutem. Mar. in loc.

*Phil. 3.
Eph. 3. 16.*

F

soul

2 Cor. 7.1
2 Thes. 1.3.

See Sy-
monds de-
ferred souls
case and
cure, page
416 to 423
Manton on
Jude, v. 2.
pag: 122.
to 127.
Barlow's
Sermon
2 Pet. 3. 18

soul is stil perfecting holiness in the fear of God. So that, as the Apostle saith of some, their faith groweth exceedingly, and charity aboundeth, even til it become a treasure: for observe it, this spiritual treasure is made up, and increased by accumulation, or by augmentation, by adding more graces, or strengthening graces already conferred. Several good Divines have done worthily in satisfying scrupulous soules in this great case about growth in grace: let such as doubt of sincerity, read them, it would be a digression here to speak fully to this point: only take this note, the more life you have added to your light, the more humility to your graces, the more watchfulness to your lives by your experiences; and the more tenderness of conscience, and chearfulness in holy performances by your comforts, the more have you grown in grace, and increased your treasure: and thereby have given a clear evidence that you have a spiritual treasure in your hearts.

CHAP. VIII

The second use is for Conviction of four sorts of Persons.

IF it be so necessary to have a treasure within, that a Christian may be fitter to walk, speak and act holily, then this falls with weight upon the head of four sorts of persons, *viz:*

I Careless

Heart-Treasure.

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1. Careless loyterers.
2. Vain-glorious boasters.
3. Impious offenders.
4. Unprofitable Christians.

1. Careless loyterers, that sleep out a fair Summers day of grace, and forget the day of their Visitation; many poor Ministers have cause to weep over their dear people, as Christ over Jerusalem, and say, *If thou hadst known, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes:* Luk. 19: 41, 42.

It any soul be without grace, under precious meanes of grace, let such tremble at present providences, least they lead on to the loss of Ordinances: if thou hast sate under the droppings of the Sanctuary, and art yet barren, be afraid, lest God either command the Clouds to rain no rain on thee, or the curse of the barren Fig-tree be pronounced against thee, *Let no Fruit grow on thee hence forward for ever, or else, cut it down, why cumbereth it the ground?* Mat. 21. 19
Luk. 13. 7

Oh sirs, have your souls been yet empty of grace, under Ordinances, which are the Channels of grace? have you lived thus long in *Goshen*, and are you yet in *Egyptian* darkness? where's the fault, what can you say for your selves? Suppose God should put you to it, to bring forth your strong reasons, (as he expostulated with the Man that wanted the wedding Garment,) and should say, friend (for so wilt thou needs be accounted, and as such thou wast invited) where hast thou lived? in my Church? and didst thou not there hear of a rich Ward-robe provided for naked

F 2

souls,

souls, even the fine white linnen of Christs perfect righteousness? was there not a well-furnisht shop and store-house of the gifts and graces of the spirit to fill and adorn the house of thy heart? how comes it then that thou art so devoid and destitute of what is good? hadst thou lived in *Turky* or *India*, where I did not set up such an office of mercy, thou mightest have more to say, but now what apologies can you make? what Fig-leaves can you finde to cover your shameful nakedness, or colour your wretched negligence? how camest thou hither? *qua fronte*? what canst thou say to excuse thy brazen Impudence, that darest approach such a presence in so sordid an habit, or rather miserably naked? the truth is, though witty sinners can finde shifts enough to put off Ministers arguings, and silence the bawlings of conscience, yet how can their hearts endure, or hands be strong, when God shall deal with them? their mouths shall be muzzled up in speechless, yet self-condemning astonishment: they must needs be condemned out of their own mouths: Oh consider, if yet you be without a treasure of grace, and rather ask thine own heart some heart-awakening, than that God should ask thee such astonishing interrogatories: as thus, say to thy soul, my poor pining soul, How is it with thee? What hast thou been doing? and what wast thou sent into the World for? what must become of thee? what provision hast thou made for an eternal state? where must thou lodge, if thou die this night? and let me propose

Heart-Treasure.

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pose to you these Considerations:

1. If thy soul be yet without a true treasure of a gracious Principle, thy condition is miserable, for thou hast no assurance of any more meanes to obtain it, nor to live another day, to hear another Sermon, or of Grace, to make the means effectual for thy souls good: Remember *Esau*; hast thou stood out so long, and dost thou now presume upon a longer day? Must the earth be forsaken for thee; and shal God leave his ordinary road to thee good, step aside to meet with thee? God sometimes doth so, but what ground hast thou to expect it; that hast abused Grace so long?

2. Is not this emptinesse of good a dreadful sign of rejection? *Salomon* saith, *He that hath a froward heart findeth no good*: nothing doth him good, Word, nor Rod; but he saith, *the heart of the prudent getteth knowledge*; may not you sadly fear judicial hardnesse, to punish wilful negligence? One would have thought, if any good had been intended for you, that you should have been possessed of it before this: its a black brand of reprobation to live long under melting Ordinances, and be stil hard and dead.

3. Wilful neglect is an act of dis-ingenuity to God, cruelty to your own souls, & the ready way to banish Ordinances from posterity: What? Must God alwaies hold you the Candle to play by? *Wherefore is there a price in the hand of a fool, when there's no heart to improve it?* Be sure, if Satan finde you idle, he

Heart-Treasure.

wil set you a work ; Negligence is a sad prognostick, and preparative for eternal torment, and so much ease now, so much torment hereafter : Shal the God of Heaven alwaies threape kindnesse upon offending Grace-abusing and refusing wretches ? No, no, when Love hath said its errand , Justice will act its Part :

And 4. Your lost advantages wil prove your bitterest torment, ali men must be judged according to their receits, and wilful Loyterers shal be punisht according to their contempt of Gospel-opportunities : Gospel-despisers shal account poor Heathens comparatively happy, though their Companions in eternal misery : their bright Sun of Gospel-grace shal set in more utter darknesse, and greater treasures of wrath shal be poured into those Vessels, that shut out treasures of Grace.

2. Another sort to be reprov'd, are empty and vain-glorious boasters, gilded Hypocrites that pretend to a great Treasure, but are sorry beggars : Some devout Papists there are, which wil tell you they have merit enough, both for themselves and others, that out of the abundant treasure of their good works, can furnish defective soules on earth, and deliver tormented soules out of Purgatory : But believe them not, they would make merchandize of soules, and draw them to delusions and damnation ; Jesus Christ is our onely Treasury, there is nothing like merit in a meer Creature. Angels in Heaven stand
by

by Grace; having their confirmation by Christ; Sure I am, they have no merits to spare, the wise Virgins could not furnish others, but a boasting Fryer pretends he can: the most of his seeming good works will rather prejudice himself, than profit others, since they are generally that vain wil-worship, that's coined in the mint of a wanton superstitious Brain, and so make the Commands of God to be of none effect, and provoke the Lords wrath against the promoters and practisers thereof. But suppose a man could obey positive Commands, in practising all Scripture-duties, and avoiding all prohibited sins, yet wherein hath he to glorie? Is he not stil an unprofitable servant? Doth he give God any thing but his own? Is it not due debt? and is it by his own strength, or by the strength of God? And can he do what he doth perfectly without the least tincture or stain of imperfection, or of defect? Let any meer creature shew such good works as these, and let him climb up to Heaven upon *Acesu's* rotten Ladder, we are resolved to ascend on *Jacobs* Ladder; let others seek their own merit, let right Christians study grace. I hope we shal be so wise to chuse *Bellarmines* dying safe way, rather than his *Disputing* political-way to Heaven, to repose all our trust in the mercy of God, and merits of Christ, rather than the tottering foundation of mans best righteousness, which is but a filthy rag, and wil rather defile than cover our nakednesse. But I principally design to lash such persons,

*Querant
alio, si ce-
lent meri-
tum, non
gratiam
studeamus:
Bern.
Serm. in
Nat. Mat.
Col. 2. 13.
as Isa. 64. c.*

as hypocritically and histrionically as the
 part of Kings and Emperours, but are poor
 despicable Mushrooms, that pretend upon
 the stage of their fair profession to Coffers
 of gold, and precious treasures of Grace;
 But alas, follow them into withdrawing-
 Rooms of privacy, and you shall finde them
 wofully destitute of all saving good; these
 poor soules conceit with counterfeit graces to
 purchase Heaven! and by making lies their
 refuge to be secured from wrath: But a-
 las, the God of Heaven sees their false coyn
 and self-flattering hearts; *Prov. 16. 2. All
 the wayes of man are clean in his own eyes, but the
 Lord weigheth the spirits.* Oh, how many
 hearts and waies would be found light, and
 wanting, if weighed in an even ballance, e-
 ven in the ballance of the Sanctuarie? At
 the last day it will be seen that there are
 wonderful self-cheating conceits and confi-
 dences; there's many false hearts under fair
 Vizors, but when these Vizors are pluckt off,
 all shall appear in their colours: and oh, what
 strange sights wil then be seen? When wic-
 ked mens soul insides are turned out, cer-
 tainlie they wil be very abominable, though
 now every cunning Hypocrite carries so
 closely, that none can detect him, or say black
 is his eye, yet a time shall come that shall bring
 every secret thing to light, and discover the
 guile of the deceitful Usurer in Religion; who
 thinks to truck for Heaven with his stolen
 wares: Oh, how much better is a poor soul
 than such a self-deluding Richling! that
 thinks

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 Signifies
 both a de-
 ceitfull
 man, and
 an Usurer
 See *Prov.*
29. 13.
Also,
 for Usur-
 ers are
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thinks he is something, yet he is nothing, and so deceives his own soule, plaies the Sophister, and puts a false Syllogisme upon himself, as the Apostle *James* speaks: How many are in a golden dream? that build Castles in the Air, and fancie they are Kings; but, when they awake out of their frantick dreams do finde themselves miserably mistaken! *Salomon* saith, *Whoso boasteth himself of a false gift, is like Clouds and wind without rain*, Prov. 25. 14. i. e. He that pretendeth to give or receive what is not real, but counterfeiteth either, renders himself ridiculous to men, and odious to God: Our Lord *Jesus* cursed the barren Fig-tree, to manifest his displeasure against hypocrisie; Hypocrites are the most hateful of all persons, they are hated of wicked men for seeming good, they are hated of God and good men, for But seeming, and not Being truly good: As Hypocrites fruit is like the Apples of *Sodom* that look fair with a beautiful skin, but touch them, and they are dust: so are Hypocrites ends likelie to be like that of *Sodom*, which God overthrew as in a moment: yea, these must be patterns to others of a more dreadful destruction; hence the phrase of *appointing a portion with the Hypocrites*. But here comes in a carnal, sensual sot, and applies all this to the zealous Professor, and wil needs condemn him for an hypocrite, because he makes so great a shew, and account himself a sincere Saint, because he conceits his heart to be good; the former censure is contrarie to Scripture, and this lat-

Matth. 24.
51.

ter

ter is contrarie to their own sense and experience: for they may finde, and Gods children do feel that the heart is the worst part of the whole man; 'tis a mans ignorance of it that makes him imagine it is the best: the truth is, no man wil commend this common Cheater, but he that knows it not, for its known to be desperatelie wicked, and 'tis deceitful, or a Supplanter (as the word imports) that wil trip up the heels of the Christian, and cheat him of his prize and reward: if ever thou be undone, 'tis thy heart that wil undoe thee; thou dost brag of thy heart, alas poor soul, thou hast cause to bewail it, and be afraid of it; and if conviction open thee a window to look into it, thou shalt see a monstrous dreadful sight, that wil make thee out of love with thy self, and cause thy heart to ake, if it do not break with godlie sorrow; As for the Children of God whom wicked men condemn, for making so great a shew, I shal say but this, that it is the most unreasonable, uncharitableness in the world, to judge contrarie to what we see, yea, 'tis a blasphemous assuming to a mans self the propertie of Gods Omniscience, to pretend to search the heart, in saying, the thoughts of the heart are opposite to the professions of the Lips, and practices of the Life: the Lord rebuke such railing *Rabshakeh's*, as condemn all the generation of Gods Children, and that because of their holie world-condemning conversations; these Moles cannot endure the light of Saints patches: hence they say, *I war-*

rant you these precise walkers are no better than their Neighbours; if the truth were known, they are a company of dissemblers, and are rotten at the heart; Pharisee-like they make clean the out-side of the Cup, and condemn others as prophane, and then binde it with an Oath, they are as bad as themselves: and if a Proteffour slip into an open sin, then they are confirmed in their censures, and conclude, they are all alike, a pack of dissemblers: and now the holiest Saint (that hates such sins, and mourns for it, as his greatest burden) shal have his brothers miscarriage dash't in his teeth for ever: But if a man might argue with these sottish, yet censorious foules, in a rational way, what could they answer? Are not they themselves worse than the loosest Professors? and how far short do they fall of close-walking Christians? Should all be condemned for the sake of one? and should wee not judge according to what we see, or can attain to the knowledge of? Is not the Tree known to us by its fruits, and not by its Roots, which are invisible to us? Lord, set these vzin boasters awork in searching their own hearts, and examining their own selves, whether Christ bee within them (as Paul directs the Corinthians in this very case) and this wil cure their censorious spirits, and finde them work enough to do at home; for as the Eye that looks most abroad sees least within, so the most uncharitable Censurers are the most emptie, unprofitable Proteffors: when as a Christian that hath most grace himself, judgeth best of others:

2 Cor. 13.

5.

Math. 7.

1. 2.

Job 27. 8.

thers: and observe it, they that groundleslie judge others to be worse than they see apparent cause, wil be judged by others in like manner in this world, and are in danger of a sad and just censure and sentence at the dreadful day of judgment: *What then is the hope of the Hypocrite when he hath gained, when God taketh away his soul?*

3. Another sort to be reproved, is the impious offenders, impenitent sinners, that verifie the latter part of the Text, and run a course directly contrarie to this good man: *An evil man out of the evil treasure of his heart bringeth forth evil things:* How should it be otherwise? Men must needs act as they are: It was a Proverb of the Antients, *Wickednesse proceedeth from the wicked*, 1 Sam. 24. 13. such as the Fountain is, such must needs be the Streams, the Fruit is answerable to the nature of the Root and Tree: The working

Jam. 3. 10.

11.

Gen. 6. 5.

Forge of mens wicked hearts, doth sparkle forth suitable imaginations: Why are men so wicked in their lives? its because they have more naughty hearts, for the cause hath more in it than the effects: Oh, how many vassals of Satan and vessels of sin are replenishing and preparing for wrath? for as a good mans treasure prepares him to do the more good, so, too many are filling their soules with guilt; and harden their hearts by custome in sin, that they may be vile with lesse remorse, and swallow down iniquity, as the fish drinks in water: they cauterize their consciences, and twist a strong cord of customary

fin-

finning, that they may draw iniquity with Cart-ropes, and do evil with both hands earnestly, that their hearts may not smite them with sense of remorse: As the Scholar that Dr. Preston speaks of, who having committed a scandalous sin, that he could not rest by reason of terrors of conscience, the Devil perswaded him to commit that sin again, and he should be quiet, he did so, and afterwards could sin without remorse: just so do many persons, who have woaded an impudence in their foreheads by constant sinning, so that at last they are past feeling, having given themselves over to all lasciviousness, to work all uncleanness with greediness: Eph. 4. 19. The Word past feeling, imports remorselessness, senselessness, like a member benumbed, scared, and this comes with custome in sinning: according to that, *Consuetudo peccandi tollit sensum peccati*, i. e. The custome of sinning takes away the sense of sin: We are apt to wonder at the horrid abominations that break out, but if we do consider the prodigious wickedness of an Atheistical heart, we may rather wonder that there is no more prophaneſs in the World: If the tongue be a World of iniquity, how many Worlds of wickedness is there in a wicked heart? the thousandth part of corruption breaks not out, of that which is within: Surely did not God set bounds to Mens raging lusts, the World would not be habitable for the Saints: God restrains that wrath which shall not turn to his praise, and Saints advantage, and when wicked Men have belched

ΑΠΗΛΥ-
ΝΟΤΕΣ ΜΗ-
ΚΕΤΙ ΘΕ-
ΛΟΝΤΕΣ
ΠΟΝΕΙΝ
QUI NON
AMPLIUS LA-
BORARE VO-
LUNT AUT
POSSUNT.
Vid. Hein's
Exercit.
in loc.

Jam. 3. 6.

belched out as much rage as they can, there is a remnant yet behinde, *Psal. 76. 10.* We are fallen into the dregs of times, and iniquity doth abound, there is a World of Atheisme, pride, uncleanness, swearing, drunkenness, gluttony, blasphemy, Sabbath-breaking, contempt, and scorning of Religion, men break out, and blood toucheth blood: But, were there a Casement or prospective, whereby a man might look into a carnal heart; Oh what a filthy sink of un-heard of sin, and ful nest of odious vipers might he behold? certainly it would be the dreadfullest sight in the World, far worse than to see the Devil in the ugliest hue: we may stand wondering at the fathomless, bottemless depth of wickedness in the heart of man, it is, saith *Luther*, the treasure of evils, the fountain of poyson, the head and original of all iniquity? Every man hath that in his heart which he cannot believe is in him; but yet may and wil break out in its season upon occasion: as in the known instance of *Hazael*: the truth is, the seed and spawn of all heresies, impieties, blasphemies, are in our nature. Reverend Mr. *Greenham* saith, that if all errours, and the memorials of them were annihilated by the absolute power of God, so that there should not the least remembrance of them remain, yet there is enough in the heart of one man to revive them all again the next day: And I may add also as to prophane practices: so that the wickedness that is in the World, doth not proceed from imitation of *Adams* first sin (as *Pelagians* dream)

*Cor est the-
saurus ma-
lorum, fons
venenorum
caput et o-
rigo omnis
iniquitatis.
Luth.
Tom. 4. fol.
335.
2 Kin. 8. 13*

dream) at least not from thence only, but also, and chiefly from the propagation of original corruption to all his posterity, for there is an habitual pravity entailed upon us, and transmitted to us from our first Parents, which hath its regency in the heart, and activity in the life: *Romans 5.* will stand firm against all *Pelagian* and *Socinian* adversaries, that both *Adam* and *Christ* our second *Adam*, do communicate to their seed that which is their own both by imputation and propagation, only the first *Adam* distributes filth, guilt, death, the second gives grace, righteousness and eternal life: it will remain as an undoubted maxime and sad experiment, that there is an habitual depravation, and deviation of our whole nature from the Law of God: So that there's an universal corruption of the whole man, understanding, conscience, will, affections, and all the members of the body: Now this propagation (Divines commonly say) is two ways.

1. By divine appointment and designation whatsoever *Adam* received or lost should be not only for himself, but for his posterity, being a publick person, so God leaves the soul in respect of his image, and hence follows defect of original righteousness, this, he doth not as Author of sin, but as a righteous Judge.

2. By natural generation, as sweet Oil poured into a fusty Vessel loseth its pureness, being infected by the Vessel, so the soul created good, and put into the corrupt body

Vide Calvin Instit. lib. 2. cap. 1. sect. 5, 6, &c.

Sec. M. Perik Exposit. on Creed, fol. 162.

Adamus fuit humane nature non modo progenitor, sed radix, ideo nulli-

us corruptione meritis, vitium fuit hominum genus: Calvin. ubi supra.

Conferas hac de re Bayon. de orig. Anim. Excer. 2a Art. 6, 7, 8. pag. 91. ad p. 104.

body, receives contagion thence: this putting a pure soul into a corrupt body is a just punishment of the sin of all Men in *Adam*: So some: But this is generally agreed upon, that original sin is not in some Men more, in some less, but in every man equally, as all men do equally from *Adam* participate the nature of man, and are equally the Children of wrath: and the reason why some are more civil, others outrageous, proceedeth from Gods bridling some and leaving others: and truly restraining grace is a choice mercy in its kinde, else what would not men do? or rather, what would they not do? the truth is, the original of sin is within, every man is tempted when he is drawn away, and enticed of his own lust, saith the Apostle, there lust is the father, and lust when it hath conceived bringeth forth sin, there lust is the mother too: hence saith one, there's no sin but might be committed, if Satan were dead and buried—original sin is (vertually) every sin, and could one kill the Devil, yet you cannot name the sin that original lust would not entice a man to: Suppose it possible for a man to be separated from the contagious company of wicked men, and out of the reach of Sarans suggestions, nay to converse in the midst of renowned Saints, yet that man hath enough in himself to beget, conceive, bring forth, and consummate all actual sins: Well then, sirs, let all men behold the foul face of their hearts in the pure glass of the Law of God, and they shall see a strange and astonishing spectacle;

Jam. 1. 13,
14, 15.

See Capel
on Tempt.
p. 38. to 43.
and p. 55.
to 70.

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Reynolds
Sins of sin.

p. 151.
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*—If apparitions make us sad,
By sight of sin we should grow mad.*

Herbert.

there is a necessary and profitable sight of sin, which drives the soul out of it self to Jesus Christ: O labour for that, take the Candle of the Word, and go down into the dark Dungeon of your hearts, search your selves, lest the Lord search you as with Candles, know and acknowledge the plague of your own hearts, be not afraid to know the worst of your selves, 'tis better we should set our sins in order before us (while there is hope of pardon) for our humiliation, than that God should set them in order before us, at the great and last day, for our eternal condemnation: we may say of an impenitent soul, as the Prophet of his Servant, Lord open his eies, and surely he shall see a troop of lusts. The mountain of his proud heart is covered with monstrous armed sins, that fight against the soul: Oh that the thoughts of your hearts may be discovered, pardoned, and purged out, lest by wilful sinning, you heap up wrath against the day of wrath, and your soules perish for want of a treasure of grace, and by reason of this dreadful treasure of sin and guilt.

Rom. 2. 5.

body, receives contagion thence: this putting a pure soul into a corrupt body is a just punishment of the sin of all Men in *Adam*: So some: But this is generally agreed upon, that original sin is not in some Men more, in some less, but in every man equally, as all men do equally from *Adam* participate the nature of man, and are equally the Children of wrath: and the reason why some are more civil, others outrageous, proceedeth from Gods bridling some and leaving others: and truly restraining grace is a choice mercy in its kinde, else what would not men do? or rather, what would they not do? the truth is, the original of sin is within, every man is tempted when he is drawn away, and enticed of his own lust, saith the Apostle, there lust is the father, and lust when it hath conceived bringeth forth sin, there lust is the mother too: hence saith one, there's no sin but might be committed, if Satan were dead and buried—original sin is (virtually) every sin, and could one kill the Devil, yet you cannot name the sin that original lust would not entice a man to: Suppose it possible for a man to be separated from the contagious company of wicked men, and out of the reach of Satans suggestions, nay to converse in the midst of renowned Saints, yet that man hath enough in himself to beget, conceive, bring forth, and consummate all actual sins: Well then, sirs, let all men behold the foul face of their hearts in the pure glass of the Law of God, and they shall see a strange and astonishing spectacle;

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Rom. 2. 5.

CHAP. IX.

Unprofitable Christians reprov'd.

THe fourth and last sort of persons, that fall under the lash of a sharp and just reproof, is, unprofitable Christians, who, though they be sincere for the main, and have the root of the matter, yet have not yet arrived to this treasure: Alas, Sirs, there's none of us, but we have too much bad, and too little good treasure in our hearts. We cannot but know all the wickedness that our hearts are privy to, and cannot our consciences discover an emptiness & vacuity of good? Oh what a Chaos and confusion is in our hearts! and whence comes this? Have we not had meanes of gathering a large treasure? What have we done with all our Ordinances, Sermons, Sacraments, Mercies, Afflictions? If we had been diligent, we might have furnished our soules with truths, graces, comforts, and experiences: What could have been done more for us? And have we a treasure proportionable to our enjoyments? whence then are we so unfit for, and untoward in duties? so slight; dead, and trifling in performances? so unprepared for, and unprofitable under Ordinances? so unthankful for mercies, discontented under crosses? so weak in resisting temptations, subduing corruptions? so unwilling of, and unsuitable to communion of Saints? Oh whence is it, that we are so

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apt to sit loose from God? so little fit for fellowship with him, and so much at a distance from him? certainly the reason is obvious, we have not such a treasure as becomes Saints: Especially, the great reason why we are so little skilful in the heavenly duty of meditation, is the want of a treasure of holy thoughts, when we are alone, we cannot fix our mindes upon an heart-affecting subject, or at least cannot pursue it, til our hearts be deeply affected, but our thoughts are off and on, very inconsistent, incoherent, independent, like the rambling discourses of a Mad-man, or the ranging motions of a Spaniel, or like the eyes of a fool, that are in the ends of the Earth: We run from object to object in a moment, and one thought looks like a meer stranger on another, should our thoughts be patent, or an invisible notary that's acquainted with them, write them down, and repeat them to us, how should we blush and be confounded in the rehearsal? as it's recorded of Dr. Potter, that hearing the fellows of the Colledge talk of trivial things, said nothing, but after they had done talking, he thus bespake them. *And now my Masters, will you hear all your extravagant discourses, for I have strictly observed and marked what you said, and he told them every whit:* So suppose some should present to our eares or eyes a relation of our wilde imaginations in one hours time, what a strange medley of non-sense would there be? we may say the Lord knoweth the thoughts of man, that they are vanity, *Psal. 94. 11.*

Pro. 17. 24

M. Clark's
life of Dr.
Potter p.
393.

When we have sum'd up all the traverſes, reaſonings, and diſcourſes of the minde, we may write this at the bottome, as the total ſumme, All is vanity: nothing but vanity, yea vanity in the abſtract. And what is the reaſon of all this, but a want of the foremen- tioned treaſure, a ſtock of truths, graces, com- forts, experiences.

I ſhall propound theſe four conſiderations, briefly for the Saints conviction and humili- ation: 1. Are not theſe ſpiritual things worth hoarding up? look about you, through the whole Creation, and ſee if you can finde any thing better to make a treaſure of; *David ſaith, I have ſeen an end of all perfection, Pſal. 119. 96.* All outward enjoyments are a ſcant Garment that cannot cover us, or rotten rags, and are ſoon worn out; but one part of this treaſure, *i. e.* Gods Commandements, is of a large extent, hence ſaith that good Man; thy Commandements are exceeding broad, they reach from Heaven to Earth, from great to ſmal, to all ſorts of ſinners, to all the facul- ties of the ſoul, to and through all eternity, thus long and broad is the Chriſtians treaſure, where then can you mend your ſelves for a treaſure? ſpiritual bleſſings have all dimen- ſions of perfection, theſe are the cream and flower of all bleſſings, no other treaſures avail in the day of wrath; if heavenly things be not worth looking after, what are? ſhould not ſpiritual perſons ſet their hearts on ſpiri- tual riches? Are not theſe moſt ſuitable to your immortal ſouls, and ſpiritual principles?

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Have not you been married to Christ, and can you be content to be without any part of your dowry? Are *not you risen with Christ*, and should you not then *seek after things above*? Are not the things of God *Magnalia*, great things of eternal concernment? and did you not prize them at an high rate at your first conviction? And was not that your Motto [*non est mortale quod opto*] I seek not, I pursue not mortal things, temporary, fading enjoyments? And are not these as much worth enquiring after now, as formerly? Yes certainly, these do not decay through age. It was the matters belonging to the *old Covenant*, or *Legal-dispensation* that *decayed and waxed old*, and so by degrees did *vanish away*. *New-covenant mercies*, are the *sure mercies of David*, and they are *alwaies fresh and green*. Hence saith the Church in *Cant. 1. 16.*—*Also our bed is green*, i. e. Our mutual delights in each other are lively, sweet and satisfying, never glutting, as earthly delights are; *He that drinks of these living waters shall never thirst*, i. e. After muddy waters of earthly comforts, but shal more ardently *thirst and pant after the living God*; Well sirs, look to it, there's nothing worth desiring, but these heavenly Treasures: if you can finde any better, take it, much good may it do you, yet brag not of your bargain, til you see the issue.

2. Are you in any danger of having too much of these things? Surely there's no [*nimium*, or] superfluities in the internals of religion: in the outward part too much may be done

Rom. 7.4.

Col. 3.1,2.

Heb. 8.13.

Isa. 55. 3.

Joh. 4.14.

(though not if a man keep to the Rule) so that in some respects one may be righteous over-much, *i. e.* in either a self-willed superstitious way, or else in an unseasonable or unmeasurable performance of religious duties, to tire out a tempted soul, and run the Christian off his legs: But for inward Graces, sanctified Knowledge, and real Holiness, there can never be an over-plus, or excess: whiles you are on this side the Line, you'll be short of perfection; Let *Festus*-like fots say, *that much learning makes professors mad*; let us study to encrease and abound more and more in knowledge, faith, love, humility, experience; as *Paul* pressed forward, *if by any meanes he might attain to the resurrection of the dead*, forgetting what was behind, and reaching forth to what was before. *Moses's Ark* had staves for removing further. *Jacob's Ladder* had staires for ascending higher. Christians must sing the Song of degrees in this world, and should seek to be renewed day by day. We must not sit up n and be satisfied with our measure, but work hard to make it a Treasure: We must strive both for sobaellie of grace, and fullness of joy. Its possible a Christian may attain to a full assurance: yea, that joy unspeakable, and peace that passeth all understanding, that he may think he hath enough, as I have heard of a good soul that enjoyed such abundant tide of comfort, that he desired the Lord to stay his hand, least the Vessel should break (though this is not ordinary for every Believer, not at all times for any) so that

Ecc. 7. 16.

Acts 26.
24.Phil. 3. 11,
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that some may possibly have as much comfort as they can desire. But I never read, or heard of that Saint that had too much grace, or so much as they desire : All have bewailed their defects, living and dying : and the best men have been most covetous of divine things, young and old ; 'Tis said of good Mr. *Herbert Palmer*, when he was of the age of four or five yeares, that he would *cry to go to his Lady-mother, that he might hear something of God.* And of old *Grynus* (that *savourie Germane Divine*) 'Tis recorded, that when some persons were discoursing by his Death-bed, he lift up himself, saying, *I shall dye with more comfort, if I may dye, learning something for the good of my soule.* Now Sirs, who, or what are you ? Are you wise enough, good enough ? Are you affraid of being too like God ? or of having too much of God in and with your soules ? Are you loath to get too ready for, or too readily into Heaven ? Ah, alas, You may call your estate into question, if you say you have grace enough, or are good enough, or if you slacken your endeavours to get more grace upon a conceit you have enough : 'tis as natural for a living Saint to call for grace, as for a livelie Childe to cry for food ; insatiable desire after grace, is a clear test of the truth of grace ; Oh shame thy selfe then for thy neglect, and humble thy soule for thy non-proficiencie.

3. Do you certainly know what treasure you may need ? When you go a journey,

*Si dixisti
satis est,
proclisti :*

you take money enough, because you cannot tell but you may be put to extraordinarie expences: and truly, in your journey to heaven, you may be put to unexpected charges: You little know what a day may bring forth: it may bring forth a burden for thy back; God may call you to sharp service in a way of dutie and difficultie: You are sure to go through a Purgatorie to glorie; the way to Heaven is strait and narrow, and you must croud hard to get in, and thrust through: through manifold temptations, and tribulations you must enter into Heaven; Its an irrevocable Decree of Heaven, that he that will live godly in Christ Jesus, must suffer persecution. We have had fair weather hitherto, but the greater storm is behind: we have not yet resisted to blood, but wee may be put to it: Be ye sure, as long as the Devil is in Hell, and Antichrist on earth, there wil be persecutions raised against the Church in some part of it or other, yea, and his dying blows may prove the heaviest to the Reformed Churches: Woe to those that are unprovided for that sharp day; Oh, what piteous shirking wil there be to save the skin, and damn the soul? O Christians, get furnisht for this Encounter, wee little know whom it may reach, or how long the storm may last: You had need get strengthened with all might—unto all patience and long suffering with joyfulness, least if your patience be short, and sufferings long, you fall in the way, and fall short of your Crowne; What a sad plight are those Sea-

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P. 198.

Col. 1. 11.

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men in that made but a scant provision, and meet with a long Voyage : It was a good saying of Reverend Mr. Dod ; *That this is the difference betwixt a Christian that provided for troubles, and one that is not ; that the one are but blows on the Harnesse, but the other are blows on Flesh : Aelian saith, That in Lybia men slept with their Beotson because of the Scorpions, that they might not sting them : We had need also be well shod, or booted with the preparation of the Gospel of Peace, i. e. with a disposition and resolution to walk in the most thornie way, and stinging company of wicked men, that wee may follow the Lamb which way soever hee goeth : We had need to count the cost in the profession of Religion, we do not know what God may call us to do, or to endure. Great services require great strength, that we may neither be weary of, nor weary in the Lords work, we must lay in much, that we may lay out much for God, we know not what God wil call us to use : When Israel was to goe out of Egypt, Moses would take the Cattel, and not leave an hoof behind : For, saith he, we know not with what we must serve the Lord till we come thither, Exod. 10. 26. Therefore must they also borrow Jewels to be thoroughly furnished ; and the Egyptians were more willing to lend them, saith a Learned Man, because themselves were decked with Jewels, that they might be more acceptable to their fine-deck-ed Deities ; so you do not know with what sort of graces, or truths you must serve the Lord : onely let us get furnished with all instituted*

Mr. Clark
in his Life.

Eph. 6. 15.

Exod. 11. 2.
Dr. Light-
foot Glean.
on Exod.
p. 24.

stituted qualifications, that we may be so adorned and armed as the Lord may take pleasure in us, and that wee may get through-services and sufferings with glorie to God, credit to Religion, and comfort to our own soules: Those are unwise Christians, that lose their time, and are not furnished for the Tempests of a Sea-voyage; since no man knows what he must need.

4. Neglect herein is a dishonour to God, and disparagement to the Treasures of Grace; *Why art thou being the Kings Son, lean from day to day*, said Jonadab to Ammon, 2 Sam. 13. 4. So say I, whence proceeds this leanness? Is there not meat enough at your Fathers Table? Store sufficient in your Masters Treasure? Do not you disparage the meanes of your supply? and bring an ill report on the good Land? God is not an hard Master, but distributes liberally an abundant dole of Grace: why then are your soules no better liking in Religion? the reason is not in God, but in your selves: *You are not straitened in him, but in your own bowels*, as Paul in another case. Now, as a recompence of his Love and Munificence, be ye also enlarged: Indeed, it doth (as it were) ease Gods heart to be communicating of his goodnesse; It did please him infinitely from Eternitie, to think of expending riches of grace upon Sinners in time: But he can be perfectly and perpetually happy without you, it doth chiefly concern you to fetch all from Him; that you also may

2 Cor. 6.

12.

Prov. 32

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 Shall God set up an office of Grace in
 Christ, and will indigent soules take no no-
 tice of it ? You cannot grieve him worle
 than to neglect his infinite condescension,
 and tender affection. If a mightie King
 should open his Treasure, and bid men
 come, and bring their baggs, and take as
 much as they desired, do you think they
 would neglect this occasion of enriching
 themselves ? Surely no, they would rather
 fetch bag after bag, (for scarce is any weary
 of taking money) and with the poor wo-
 man in sacred story, *borrow Vessels that may*
contain larger Treasures : The God of Hea-
 ven hath made a glorious Proclamation of
 scattering precious Treasures ; Do you que-
 stion, whether he intends as he speaketh ?
 God forbid ; Or, do you fear being wel-
 come ? Why, you are most welcome when
 you come for the greatest share ; Do you fear
 unworthiness will hinder you ? I say, sense of
 unworthiness will help you to be capable of
 greater Recceits : Do you fear these Trea-
 sures of Heaven will be exhausted by the
 Myriads of soules that are supplied there-
 from ? Know it Sirs, the Royal Exchequer
 is as rich this day, as it was when Christ
 was first promised, or the first man saved ;
 these are riches of grace, an in-exhaustible
 Spring : distribution doth not impair its
 fullness, no more than the Suns shining
 doth

Jonah 2.8.

John 1.9.
Light that lighteth every man that cometh into the world.

doth rob it of its innate and native light ;
Oh then, why are our soules so poor and
pining ? The Lord humble us that we have
no more, when there is so much to be had
in our All-sufficient Treasure.

CHAP. X.

*Instructions, shewing how a gracelesse heart
may obtain a Treasure of good.*

A Third Use is of Direction, how a poor
soul may be furnished with a rich and
suitable heart-treasure. Now this is useful
to sinners and Saints, 'tis the latter to whom
I shall principally address my self. But because
the treasure of true grace is absolutely neces-
sary, I shall lay down some few directions for
the graceless soul, that it may have a right
principle, without which it cannot bring forth
one good thought, word, or work : this is the
habit without which there can be no gracious
acts, this is the root, without which there can
be no fruit unto God, this is that stock to trade
with, without which there can be no trading
with God, or true heaping up of the foremen-
tioned treasure of sanctifying truths, spiritual
graces, heart-melting experiences, or heart-
cheering comforts : I know the School-men
have large disputes about the generating, ac-
quiring, or infusing of habits, as whether there
be any habits from nature ? or caused by acts,
or by one act ? or whether habits be infused
by

Aquin.

Sum Prim.

Sec. Qu.

31. Art. 1.

2. 34.

Qu. 109

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by God? but we must distinguish betwixt inferiour habits, that are meerly natural, and spiritual, gracious habits that are supernatural, these are of an heavenly extract and original, yet we are to wait upon God in the use of his appointed meanes, so saith the Apostle, *Phil. 2. 12, 13.* — *Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his own good pleasure:* This text both confuteth the speculative free-willer, and convinceth the practical loyterer, grace is to be had from God in his way, though 'tis not purchased by man's working. I purposely wave the School-mens voluminous disputes concerning grace, and shall propound these seven directions to poor graceless souls: and they are plain and practical duties.

1. With-draw thy self from the World: at some times learn to sequester your selves from the cares, affaires, comforts, cumbers, and company here below. Do not think you can hoard up in a croud, Satan loves to fish in troubled waters, but so doth not Christ: the noise of *Cains* hammers in building Cities, drowns the voice of conscience: A man shal best enjoy himself alone: Solitary recesses are of singular advantage, both for getting and increasing grace: *Prov. 18. 1.* Through desire a man having separated himself, seeketh, and intermedleth with all wisdom: in this you may and must be separatists: let me advise you (and O that I could prevail at least thus far) to treat and entertain your selves
by

What persons may do towards their own conversion see Morn. Lect. Case of Consc. p. 33---

Morning
Lect. at
Cript-Case
of Consc.
page 9.

by your selves: he is a wicked man, and resolves to continue so, that dare not entertain himself with discourses about spiritual subjects and soul-affaires: it were more safe to know the worst, before you feel the worst: let your solitary thoughts be working about things of eternity, however accustom your selves to secret and serious pondering: I read that the father of a prodigal left it as his death-bed charge, unto his only Son to spend a quarter of an hour every day in retired thinking, but left him at liberty to think of what he would, the Son having this liberty to please himself in the subject, sets himself to the performance of his promise; his thoughts one day recal his past pleasures, another contrive his future delights, but at length his thoughts became inquisitive, what might be his Fathers end in proposing this task, he thought his Father was a wise and good man, therefore surely he intended and hoped that he would sometime or other think of Religion; when this leavened his thoughts, they multiplied abundantly, neither could he contain them in so short a confinement, but was that night sleepless, and afterwards restless, til he became seriously religious.

Herb.
Church-
p. ch, p. 6.

By all means use sometimes to be alone,
Salute thy self; see what thy soul doth wear,
Tare to look in thy Chest; for 'tis thine own:
And tumble up & down what thou find'st there:
Who cannot rest till he good fellows finde,
H. b. take up house, turns out of doors his mind.

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O sirs, you little know what good effects a serious consideration may produce. God propounds it, & men have practised it, as the great expedient to begin and promote repentance: Consider, what you came into the World for, whither you must go if you die this moment, what a state you were born in, what is the need and nature of Regeneration, what is the worth and price of your immortal souls: and through Gods blessing, these thoughts may leave some good impressions.

2. Be at a Point concerning your state be exact, and impartial, in searching your hearts to finde out your state, trifle not in this great work of self-examination, be not afraid to know the worst of thy self: make a curious and critical heart-anatomy, Try whether Jesus Christ be in you, do as the Goldsmith, who brings his Gold to the Ballance; So do you weigh your selves in the ballance of the Sanctuarie; judge not of your state by the common opinion of others concerning you, but by Scripture-Characters, and bring your vertues to the Touchstone: pierce them through, to try whether they be genuine Graces, or moral Endowments: See whether your Treasure be that *Gold that's tryed in the fire*, i.e. in the fiery Furnace of affliction and persecution. Oh, how many are deceived with imaginarie felicities, and emptie flourishes? Take heed of being put off with gifts, instead of Grace; Conviction, instead of Conversion; outward Reformation, instead of saving Sanctification; which is the dam-

2 Cor. 13. 5
δοκιμα-
ζετε ηεις
εαυτους.

damning and undoing of thousands of souls : Why wil you not use as much diligence for your soules, as you'l do for your bodies, or estates ? If your Bodie be in a dangerous disease, or your Estate at hazard in an intricate suit, you'l run and ride, and make friends, and pay any money to know, what shal become of them, and to secure them : and are not your soules more worth than a stinking Carcasse, or Dunghil-estate ? Sirs, pose your selves with serious questions : **Heart**, how is it with thee ? Art thou renewed ? What life of grace is in thee ? Are thy graces of the right stamp ? Whither art thou going ? and get distinct and positive Answers to such questions as these : Let not thy treacherous heart dallie with thee ; be not put off with general hopes and groundlesse conjectures : a man is easilie induced to believe what hee would have to be true, but rest not there ; try further, make it out, how it comes to be so, detest, and answer everie flaw in thy spiritual estate : if thou canst not do this thy self, make thy case known to some able Minister, or experienced Christian ; tell them how things are with thee, beg advice ; ask them how it was with their soules. and thou shalt finde much help this way. Yet after all, suspect thine own heart : call in help from Heaven, desire the Lord to search thee, and be willing to be *sifted to the bran, searched to the bottom*. David is so intent upon it, and so affraid of a mistake, that he useth three emphaticall words, in

Psal. 139.
23.

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in that challenge he makes for his soules dis-
 quification, *Psalms 26. 2. Examine me, O Lord,*
and prove me, try my reins and my heart : The
 first word imports a viewing us as from a
 watch-tower; the second word imports a tem-
 pting, or finding out a thing by questions, in-
 quiry by signes, the last word imports such a
 tryal, as separates the dross from the gold,
 The dregs from the wine; so the Christian
 would be tryed, purged, that grace may ap-
 pear true, sincere, solid : and indeed, it's as
 much as your soules are worth : Therefore
 take the most effectual course to clear your
 state to your selves, and be not put off with
 any answer, but what will be accepted by God
 at the great day.

3. Mourn over thy empty heart : if you
 finde things not right in your own hearts la-
 ment your state, cry out with a loud and bit-
 ter cry, as *Esaie* did when the blessing was
 gone ; lament and say woe and alas that ever
 I was born ! that I have lived thus long with-
 out God in the World, at first entrance into
 it a Bankrupt, and ever since a spiritual beg-
 gar. Oh what will become of me, if I die in
 this estate ? there's but a step betwixt me and
 death, and the next breath I breathe may be in
 everlasting burnings. It is a wonder I am not
 hurld into Hell before this, what shall I do
 to be saved ? Is there any hope of such a
 wretch as I am ? Oh that I could bathe my
 self in briny-teares of evangelical repentance !
 Oh how shall I believe in Jesus Christ, that
 I may receive remission of sins ! truth it is,

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בחה ex-
ploravit,
tentavit
נסה signa
agnoscere
conflavit
דף de-
ficiat,
Mt. proba-
vit ade
Sacerdos,
ut me-
torica, no-
men habet
ab officinis
quibus me-
talla exco-
quantur.

*Deus oleum
non infun-
dit nisi in
vas contri-
tum. Bern.
Mat. 5. 3.
Rom. 14. 17*

first, you'l never be filled til you be sensible of soul-emptiness; spiritual poverty is the Prologue and preparative to true soul-plenty: Gospel-sorrow widens the soul, and so capacitates it for grace: the Oile of grace is poured only into a contrite heart: the Kingdome of God belongs to the *poor in spirit*, and we know, the best benefits of this Kingdome are internal, as *righteousness, peace, and joy in the Holy Ghost*: and these as a rich treasure replenish the penitent soul: for it is the sorrowful soul whom God doth replenish. *Jer. 31. 25.* Therefore, you are to endeavour to discover the nature of sin, and danger therein, the wrath of God hanging over your heads for it: if you were pricked in your hearts, with a pinching pain, you would be restless til you had obtained an interest in Jesus Christ, if your souls were weary and heavy laden, you would not be content til you had laid the stress of all upon an infinite Saviour: if the Lord would help graceless sinners these two steps, to see that they are yet graceless, and discern their misery in being so, that were an hopeful gradation towards conversion: did you see your state, you could not but bewaile it, and make out for a change: and did you see the precious nature of the soul, and that grace that is to fill it, you would not be another day without it.

4. Empty thy heart of all corruption; oh cleanse that filthy sink of all sin, purge your selves from all filchiness both of flesh and spirit: shake hands with that sin that forbids the

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the banes of marriage betwixt Jesus Christ, and thy soul: lay aside every weight, and the sin which doth so easily belet you, and then ^{Heb. 12.} lift up your eies and heart to Jesus Christ: *Cleanse your hands yee sinners, purifie your hearts yee double-minded*: empty this dirty house of ^{Jam.} thy heart, that the King of Glory may enter in; throw out the Devils house-hold stuff, and make room for a new Inhabitant: the Vessel must be emptied, or it can never be filled with saving good: for that which is within, hinders any thing else entring: and alas the heart is ful of vain conceits, and worldly thoughts, and filthy lusts, which keep off good motions, keep out good dispositions. Now if a Man purge himself from these, he shall be a Vessel unto honour, sanctified, and meet for the Masters use, and prepared unto every good work. *2 Tim. 2. 21.* Let me entreat you for the Lords sake, and for your own souls sake, to search and sweep every dusty corner of your filthy hearts. Let not this train of graces and treasure of truths be alwaies waiting your leisure, whiles you are wallowing in the puddle of sin, and swallowing down the Devils sweet, but dangerous, Pils of soul-murdering temptations; Oh be willing to make this blessed exchange, to part with thy base lusts for a precious Christ, to forgoe soul-damning corruptions for soul-perfuming dispositions: if you cannot put off the whole bodie of sin, yet you are to cut off the members thereof, you ought indeed to stub up sin by the roots, but you may lop off its branch-

Inus exitus prohibet extraneum.

See *Morn.*
1st. p. 41.
Serm. 2.

Rom. 13.
 12.
 Ephes. 4.
 22, 23.

es: you may abate sin in part, by contrarie actings, knowledge doth remove ignorance, as light doth darknes, grief abates pleasure, and fear boldness in sinning, patience daunts passion, and fasting tames unrulie lusts, these you may do, and these may be good preparatives to this treasure: For as one saith, when the strength of a Feaver is abated by physical means, a Man is disposed towards health; and plowed ground is (at least) materiallic prepared for seed; though God is not bound then to sow the seeds of saving grace, yet thou hast encouragement, that thy labour shal not be in vain; use these means, and trie the issue, endeavour to cast off these works of darknes, and to *put on the armour of light, yea labour to put off the old Man, and to put on the new*, at least do what you can to wash your hearts from filthiness, that your vain thoughts may not lodge within you, *Jer. 4. 14.* That you may have a saving treasure of holy meditations.

Ruth 2. 3.
 17.

5. Be gleaning in Gods Field, be filling your sacks in the divine granary of Ordinances; *The way for Ruth to be well laden was to glean in Boaz's Field, among the Sheaves near the Reapers*: the Patriarchs must have recourse to Josephs Store-houses for provision; and where may we expect supply, but in Gospel-Ordinances? thore [*canales gratia*] Channe's of grace; the Posts of wisdom, the Garden where such precious Spices grow, the Orchard where the soul may be laden with the fruits of righteousness, Ordinances are the Lords Camp,

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Camp, where this *Heavenly Manna* falls; they are the *green pastures*, where we may fill and feasts our soules, the Galleries where the King of Heaven takes his walks, and here the Christlesse soul may meet with him: this is like *Solomons House of the forrest of Lebanon*, builded for an *Armorie*, where the naked soul may be furnished with Shields and Spears; offensive and defensive weapons to fortifie the soul against the fiercest on-sets of the great *Abaddos*: If your soules *be sick of love*, here you may finde *Flaggons of precious liquor* to revive your fainting spirits, dispensed by the Lords Stewards: If you sit under this *Apple-tree*, you shall be *under its shadow* with great delight, and the fruit thereof will be sweet to your taste: O then seek Christ in the *broad-ways* of publick Ordinances, and goe your waies forth by these *foot-steps of the flock*. Search this *Pearl* in the field of Gospel-dispensations, and your soules shal be trulie enriched thereby: 'tis by these Ordinances, through which, as by *golden Pipes*, that *precious oyl* is conveyed to us from that fruitful Olive, *Jesus Christ*. O do not leave off Ordinances, as some conceited Professors that boast they are above them: for if you set the *Cistern* above the *Cock*, it will never be full; and therefore you must have a reverent esteem of the Lords appointments: prepare your selves, and frequent soul-filling Ordinances: live still within the sound of *Aarons Bells*, and beg of God that *Aarons Rod* may bring forth the buds of grace in your

Song. 7.5.

Song. 1.5.

Verse 2.

Chap. 3.2.

Chap. 1.8.

Zech. 4. 12.

Mr. Lee, on
Solomons
Temple :
chap. 9.
pag. 266.
Num. 17. 8.

ubi supra

immortal soules: The Rod of Aaron (as one well observes) may signifie the Ministrie [Effe-ctive] as to the effects it produceth, by the blessing of God bringing forth buds, blossomes, and ripe Nuts all at once, i. e. saith he, precious buds of grace, blossomes of heavenly joy, and holy fruits of righteousness, and new Obedience: Onely let me intreat you to wait upon an heart-searching Ministrie, that the secrets of your heart may be manifest, and conscience may be pricked; Be not affraid of a Boanerges, but gladlie welcome the sharp rebukes of your Soules-friends, it may be fittest for your sleepe or feared Consciencs. 'Tis said of the Almond-tree (of which Aarons Rod was) that the Rind thereof is bitter, but the Kernel is very delicious, and the oyle prest out of it very Physicall, and of much verine; just such are the chastising words of a round-dealing Ministrie, bitter at present, but profitable afterwards: and observe it; they are ordinarilie the seemliest Christians that are trained under the most plain and piercing preaching; therefore I entreat you, lay your selves directlie under the Hammer of the Word, to be framed by the Lord according to his will:

6. Studie and improve *Free grace*; O let your thoughts dwel much upon Gods infinite condescension and unlimited invitation of poor sinners: See what you suck out of *Isa. 55. 1.* and *John 7. 37.* and *Rev. 22. 17.* *Who-soever will, let him take the water of life freely; there's no bar to your admision, but what your selves make: Christ Jesus includes you*
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in Gospel-tenders, Oh do not exclude your selves: the Great Shepheard calleth his sheep by name, *John 10. 3.* How is that, but by speaking expresse to their Case? as if he should strike the troubled heart upon the shoulder, and say, here's comfort for thee; what if thy name be not there, yet the proposition is universal, *he that believeth, shall be saved*: thousands of poor sinners have ventured their soules upon such a word, and never any miscarried that cast themselves into the armes of Christ: you have no reason to suspect acceptance, if you come to him, you have all the grounds of incouragement imaginable. A Physitian offereth cure to all that will come, it were madnesse to stand off, and say, I know not whether he intendeth it for me or no: if men were readie to perish in deep waters, and a Boat should be offered to carrie them to land, that would come into it, it were an absurd thing to dispute, whether it be for us? If a pardon come from the King for a companie of condemned prisoners, and they shall all have benefit by it, if they will but accept of it, what mad man would refuse it and question, whether the Prince intend him particularlie. Since his name is included in the general grant; Surelie men would not so fondlie cast away themselves in temporals: and who would be such a fool in the everlasting concernments of his precious soul? The way here is not to Dispute, but Believe: Is not Jesus Christ our soules Physitian? and are not we sick? Is not the Gospel-design of

Grace, a plank after ship wrack ? and are not we drowning ? Are not we condemned Malefactors at the Bar of Gods Justice ? and doth not God graciously tender to us the Redemption so dearlie purchased by our precious Saviour ? and why then should wee forsake our own mercies ? why will you be cruel to your own soules ? If it were in temporals, you would put out the hand and be very ready for receiving. If you sit at a Feast, and there stand a dish upon the Table that you affect, though all the companie be free to make use of it, yet you say, here's a dish for me, and you think it good manners to feed heartilie upon it, without scruples and disputes of being welcome, since you were freeilie invited by your noble Friend ; Our Lord Jesus hath made a *Feast of fat things*, and hath bidden his Guests : he invites you to eat and drink abundantly : Oh do not you make Apologies for your absence from this Gospel-feast ; when he invites, do not you question whether he means as he speaks, but fall to, and make a long arme, and take your share of this Provision ; I can assure you, he hath not an evil eye, he doth not grudge you this *heavenly Manna* ; Nay, rather than your soules shall famish, he freely gives you *his flesh and blood* to nourish your poor immortal teules : Oh you that have torn his flesh with the teeth of cruel persecution, of himself and his members ! You that have trampled upon his blood with the feet of an odious and abominable conversation ! You he calls to *eat his*

Isa 12. 6
Pro 9. 1, 2.
Cant. 5. 1,
2.
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flesh and drink his blood by faith in him, and improvement of him, that your soules may live; You that have despised riches of grace, Treasures of grace are opened for you: You that have fought against Jesus Christ all your daies with all your might, he invites you to be his Souldiers, and he will lovinglie entertain you, as if you had never been in rebellion against the King of Kings: will not this melt and move you to yield your selves unto your dear and loving Lord? I beseech you, take these things into your serious thoughts, and accept of Jesus Christ: onelie presume not by dreaming of application of Christ without separation from sin: take a whole Christ to sanctifie thy heart as well as justifie thy person, to purifie conscience as well as pacifie wrath: Take Christ aright, mistake him not, least you be wofullie mistaken to your eternal undoing: You need a whole Christ, and a broken heart will not be content with a divided Saviour; 'tis the whorish heart that will diuide, a sincere soul must have all, he needs grace as well as peace: indeed there's nothing of Christ uselesse, every part of this Lamb of God is of absolute necessitie to the indigent soul: and true faith takes him in all his mediatorie Latitude: 'tis as dangerous to divide Christ believed on, as the heart believing: therefore stir up your selves to a due consideration of free Grace, and application of it in the right Gospel-way of Believing.

Compare
Mat. 7. 11.
with Luke
11. 13.

*Mens erat,
lingua lo-
quitur.*

7. Be humble Petitioners at the *Throne of Grace*; Beg hard at the *Gates of Mercy* for a large dole of Heavenlie Riches: *Ask*, if that will not do, *Seek*; if *seeking* avail not, *Knock*, and you shall be sure to prevail: the choicest riches of Heaven may be had for asking, and if they be not worth that, they are worth nothing; God loves importunate Beggars: there's libertie of petitioning in the Court of Heaven; 'tis no bad manners there to heap suit upon suit: the oftner you come, the welcomer you are: *He will give the Holy Spirit to them that aske it*, and that's a good thing in Gods account, and should be in ours; for it enricheth the Soul with an abundant Treasure. O beg the Spirit of God, *open your mouths wide and he will fill them*: We should think our selves made for ever, if we might but have what we can ask: But the truth is, we cannot ask so much as God is *able and willing to give us*, Ephes. 3. 19, 20. Therefore Sirs, stir up your hearts to desire Grace, open these windows of your Soules: lift up your selves to God upon these wings of Desires, and fetch a Treasure from Heaven into your hearts: Strong desires are real Praiers, and shall prevail, for they not onlie capacitate the soul for grace, but lay it direſlie under the Promise, *Matth. 5. 6.* Desire is the Souls pulley, that wind it up to Heaven, and 'tis the Souls stomach, that receives Heaven into the Christian: therefore pray hard; Do not you see and hear the pathological cries of poor Beggars, backed with Rhetorical arguments of

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soares, and nakedness, at your doors, and in the Road? Goe you and do likewise, fill the cares of God with mightie cries, take no denial, give God no rest, till you have your share in spiritual Blessings: tell God you will not be put off with the transient good things of this wicked world: tell him he hath better things than these to bestow upon Children: Crowns & golden Mines are but crumbs cast to Dogs; tell him thou comest to him for a Childes portion: and if he will but give thee a treasure of grace in thy heart, and reserve a treasure of glorie for thee in Heaven, thou wilt refer matters of the world to him, and he shall do for those things as he sees good; whether he give thee lesse or more of the *Mammon of unrighteousnesse*, any thing or nothing: tell the Lord he hath entrusted these talents of grace with unworthie Creatures and great Sinners, and if thou be worse than any that ever yet partak't thereof, yet tell him, he doth not sell these precious Commodities to men deserving, but give them to craving sinners, and thou art one, that needs as much as any: tell him thou never yet heardest that he refused to give them to any that sought them for Christs sake, with a broken heart above wordlie treasures: tell him, that himself hath *promised*, his Son hath *purchased*, his *Spirit* will freely convey these Gospel-riches into thy heart, and if he will but *speak the word*, the thing shall be quickly done. Tell the Lord, yet once again, what a Monument he will thereby raise to his own glorie,

Rom. 9.
23.

Gen. 27.
34. 38.
וַיַּעֲקֹב
אֶת־עֵשָׂא
בְּדָלָה
וּמְרָחָה
עַד־מָאָד

glorie, if he will fill thy soul with this Treasure, he will thereby make known the riches of his glorie on a poor Vessel of Mercy : And whereas now thou art an useles Vessel, wherein the Lord can have no pleasure, by whom he can have no profit or honour ; Yet if he will be pleased to own and crown thy soul with saving grace, he may then take delight in thee, and rest in his love towards thee : and when he hath blessed thee with spiritual blessings in Heavenly things—Then thou wilt be to the praise of the glorie of his grace, *Eph. 1. 3. 6.* Thus come, thus pour out your hearts like water before the Lord, lie day and night at the Throne of Grace, it's worth all this pains in seeking ; will not you do as much as *Esau* for this blessing? he took pains to hunt for Venison, that *Isaac's* soul might bless him, and missing of it, he lift up his voice, and cried with a great and exceeding bitter crie, redoubling his request with an affectionate Echo. Bless me; even me also, O my Father : the words are very remarkable, and have as notable an Emphasis, as almost is to be found in Scripture, and will you be worse than prophane *Esau* ? O sirs, if you knew your souls want, and the worth of divine things, your prayers would have an other accent, and be put up with more fervencie than usuallie they are: and you might have hopes to speed : so saith the wise Man, if thou criest after knowledge, and liftest up thy voice for understanding. If thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou

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thou understand the fear of the Lord, & finde the knowledge of God: *Prov. 2. 3, 4, 5.*

Before I break off this subject, let me press a little upon you the wholesome counsel of our dear Saviour, *Revel. 3, 18. I counsel thee to buy of me, Gold tried in the Fire, that thou maist be rich, &c.* Consider 1. What is your estate

naturallie, and without Christ, you may imagine great things, but God knows there is no such matter, as he saith to this self-conceited Church of *Laodicea, Vers. 17 Thou saist I*

am rich—and know'st not that thou art wretched, miserable, poor, blinde, naked: he heapes up many

words to aggravate their beggarlie state: the graceless soul is 1. wretched, i.e. pressed with sickness, miserie and calamitie, over-whelmed with reproach, over-thrown in conflicts, cannot stir hand or foot for God, being alwaies

over-born by his Master, Satan: 2. He is miserable, i.e. though he stand in absolute need of divine help and mercie, yet he is unworthie

and destitute of it; God wil have no mercie on this woful object, so that the forlorne soul may be called *Lo-rnhamah.* 3. The sinner is

poor, i.e. in extream necessitie, hath not a bit or morsel of brown Bread, but begs from door to door, these poor souls are readie to famish and pine, and shall have no relief.

4. Blinde, this is a sad aggravation, when a Man must wander for bread to relieve his soul, yet knows not whither to go, nay knows not that he needs to go, is miserable, and

knows it not; Yea further he is, 5. Naked, exposed to the injuries of weather, and lashes

ὁ ταλαί-
πωρος ὁ
ταλαί-
(Syn-
τάλας)
suffero et
πῶρος / u-
erus.

ὁ ληστὴς

Isai. 27. 11.
Hosea 1. 6.
Πτωχὸς
qui ostiati-
petit Ele-
mosynam.
τυφλὸς

γυμνὸς ὁ
γυῖα μὴ-
ον ἔχων,
Solam cu-
rem habet.

of

of Men; thus is the poor soul destitute of the wedding Garment. Christs righteousness having only a naked skin to fortifie against the wrath of God, the curse of the Law, and tormentings of conscience, and what can this avails the wretched miscreant? Let a man be the richest Potentate under Heaven, yet if he be graceless, he is thus wretchedlie poor; no tongue can expresse the miserie of an unregenerate Person; There are seven words in *Hebrew* that signifie poor, and they are all applicable to a poor Creature without Christ and grace. 1. He is straitened in the abundance of outward sufficiencie, with a griping conscience; and greedie grasping after shadows. 2. His goods are diminished, and he is grown a bankrupt in *Adam*, vain inventions have wasted a fair estate, and dailie weaken the reliques of natural light. 3. He is oppressed with intollerable labour, grinding in the Devils Mil, toiling in worse than *Egyptian* thraldome, without any relief for his famishing soul. 4. He is of a dejected minde, like the Serpent, going with his bellie to the dust, a degenerate Plant, the worst part of the Creation, the basest of Creatures, the taile, and not the head. 5. Besides all this he is afflicted spirituallie with suits, hatred, exile, imprisonment, God himself commenceth suit against him, hates him, banisheth him from his presence, delivers him over into Satans hands, by whom he is led Captive, at his pleasure. 6. He is alwaies needie, desires all things, but hath nothing, cannot be content, snatching

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Astritus

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on the right and left hand, yet is never satisfied, boundless in motion towards a wrong object, that increaseth his thirst. 7. He is emptie both of vertues, which are the riches of the minde, for though he may have some moral accomplishments, yet they are but [*Splendida peccata*] more splendid and shining sins, without grace; and also he is destitute of the World, for having a curse and not Gods blessing therewith, it doth him no good; nay it is his bane, being both a snare, and a poison, and aggravating sin, and increasing his torment, having a sadder account to make another day: this and much worse is the condition of a graceless heart, out of which it is counselled! Oh who would carrie one hour in such a wretched state, the Lord be merciful to you, and pluck you out of the *Sodom* of unregeneracie, lest you perish eternallie.

2. Consider the state into which you are counselled, for this end observe, 1. Who is your Councellour, Jesus Christ, who indeed is the onlie Councellour, the wisdom of the Father, who best understands the Law of heaven, and what will stand you in stead, in the Court of God; he that might command you into Hel, doth counsel you for Heaven; he that died for you, opens his heart to you; he that will speak to the Father for you, intreats you to make use of him as your onlie Advocate. 2. Consider what and who you are and have been, that are thus counselled, enemies to his grace, in whom he might glorifie his justice, and cast you head-long into the Pit,

Isai. 9. 6.

Prov. 1. 23.

Isa. 55. 1, 2.
Jubet emere non precio. sed mendicorum more, precibus emendicare abunde.
 Deum. Par.
 in Loc.

Pit, and there's an end of you, persons that have been a provocation all your daies, that have resisted, quenched, grieved, vexed his holie spirit, trampled Christ under foot, served Satan and your selves; behold he pours out his words unto you, yea he offers to pour his spirit into you: it is the voice of an infinite God, to a mortal sinful Man, *Unto you, O men, I call, and my voice is to the Sons of Men.* Prov. 8. 4. And 3. Consider, what he counsels to, 'tis to a rich and precious purchase: O yee great purchasers, here's a bargain for you, not of a piece of Land, but the Kingdome, not an Earthlie but an Heavenlie Kingdome, not a fair Houle to live in here, but eternal mansions in the Heavens: come, strike up the bargain, bid freely, but what must you give? money, or moneys worth? no, worldly treasures are dross here, money beares no mastery, the price is fallen to just nothing, shal I say nothing? you are to give away your sins, and give God your selves, yet that's no price, because it beares no proportion to such receipts: grace and glory are Gods gift, yet God puts this honour upon such as honour him by believing, as though they buy what they enjoy: Let every soul make this cheap purchase: But if it be so cheap, is it not of little worth? wil it not prove accordingly? what is the purchase, and what is it good for? That brings in the four things, viz. the things purchased are absolutely necessary & beneficial. 1. Gold. 2. Rayment. 3. Live salve. 4. Every one accomplisheth a notable end, to make rich, cloath and

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and recover sight : we cannot be without any of these : I cannot enlarge, take a touch :

1. *This gold tryed in the fire* is Scripture-truths, Prov. 23. 23.
and we must by all means buy truth, by no Psal. 12. 6.

means sell it, and the words of God are as *silver tryed in a furnace of Earth, purified seven times*, therefore David loved the Word above Psal. 119.
fine gold : I told you we must make a treasure 1:7.

of this refined Gold of Scripture-truths, but I rather understand this of the *tryed gold* of precious graces, especially *faith*, which being tried

in the Furnace of affliction is much more precious than gold that perisheth : this indeed makes the soul truly rich, as money answers all things, so this wil bring us through all conditions, and this is to be had of Christ, Hoc non
vocat dicitur
est Christi.
extra quod
nulla est
salus :

therefore buy or beg it of him, and believe in him for obtaining more of the Riches of grace. 2. *White raiment* is the Robes of Christs Righteousnesse, the garments of our elder Brother, fine Linnen clean and white, for *whitenesse* is a token of purity, and 'tis an allusion to the *Romane Candidates*, that seeking Dignity or Magistracy, come forth conspicuously into the Assembly, thereby signifying that integrity which became those honourable Offices : So the Saints must have the upper garments of imputed Righteousnesse, and closter rayment of inherent Holinesse, of both which 'tis said, *Rev. 16. 15.* — *Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame*, i. e. the filth and guilt of sin : 3. *Eye-salve*, an Ointment that purgeth away the

dregs

1 John 2.
27.

dregs and dimness of the Eyes, this grace banisheth the dark mists from the soul, and makes it see clearly the state of our hearts, the evil of sin, and excellencie of the things of God: a right understanding of divine Mysteries is a mercy worth praying for and prizing: This is the only learning, book-learning and brain-knowledge are not worth naming in comparison of this, for this *anointing will teach you of all things*:

Well, Sirs, I am loath to leave this Subject til I have prevailed with you, to make it your main businesse to look after this divine Treasure. O that Jesus Christ were formed in your hearts, and the life of grace were begun in your soules, if that be wrought you'll be fit for all conditions, without it, you'll be fit for nothing, and nothing can suit you, you will make no shift in a hard time, and you know not how to improve happy times, a day of affliction will swallow you up, temptation will overthrow you, mercies will encrease your guilt, judgments drive you to despair; you cannot buckle to the easiest Duties, nor apply the sweetest Promises, and how will you come off in the great day of Accounts? whether will you go for help, and where will you leave your glorie?

CHAP. XI.

*General Directions, to help Christians how to get
a Treasure of holy Thoughts.*

MY principal design is to lay down a Directorie for the people of God, and because this is a businels of great moment, consequence, and concernment, to have, keep, use, improve, and encrease an Heart-treasure; I shall be the larger upon it, and rank what I have to say under these four Topicks or Heads,

- Viz. {
1. *How shall a soul be furnished with a Treasure of good thoughts.*
 2. *How shall a Christian lay up Truths, Graces, Comforts, and Experiences?*
 3. *How may a Christian preserve and increase this Treasure?*
 4. *How must a treasured Soul draw out, and make use of his Treasure.*

To begin with the first, which is this: What course shall a Christian take to hoard up a treasure of holy thoughts? This is the *good treasure* chiefly intended in the Text, and I shall be the larger upon this Head. To this end I shall propound these ten Directions:

1. Work upon your hearts the reality & rarity of the things of God; get thoroughly convinced that there are such things to be had, & that they are worth laying up; You must look
I 2 upon

upon Divine things as infallibly certain, and incomparably excellent: those were accounted sensual and brutish Philosophers, that (following *Epicurus*) placed mans chief happiness in matters of sense, as profit, pleasure, honour—But those were the most sublime, and (in a sort) Divine, that placed the (*summum bonum*, or) chief good, in what is above, or opposite to sense, as in the good things of the minde, and moral vertue; Can Heathens by the light of nature and reason see a reality & excellency in things invisible to sense, & shal not Christians much more? it is a shame for a Saint, inlightned by the Spirit, to be so *blearyed*, as not to see afar off, or view spiritual objects: 'tis the duty and property of a Christian to over-look things that are seen, and intently to behold things not seen, *2 Cor. 4. 18.* O Sirs, could you as really see with a spiritual eye spiritual goods, as you can with your natural eyes behold corporal objects, what an advantage would it be to you? Could you make Gospel-mysteries, and mercies as sensual to yourselves, as a rich mans Bags and Lands are to him, what an exceeding help would it be? This made *Moses* forsake the visible glory of *Egypt*, and endure intolerable things in the Wildernesse, for he saw him that was invisible, *Heb. 11. 27.* Thus Christians are to realize Divine Things, and account highly of them, for no man will treasure up that which he accounts not as most excellent, the making light of Gospel-grace, is the great reason why so many go with-

1 Cor. 2. 10.

2 Pet. 1. 9.

without it, so 'tis said in *Math. 23. 5.* the bidden guests made light of it, or as the word signifies, they would not take it into their care and thoughts, they lookt upon it as not worth looking after: I am perswaded unbelief, or want of a thorough, settled and effectual perswasion of the truth of the Gospel, and reality of what good is contained in the promises, is the root of that gross Atheisme, and wilful neglect in the World; you are to give your full assent to the things of God, to *venture* your souls upon Scripture-principles, Gods *ipse dixit* must be in stead of all the demonstrations in the World, you must center and anchor your selves upon that impregnable Rock (*Scriptum est*) It is written, and though you cannot finde a reason of the things believed, yet this is to be accounted a sufficient reason of your belief, *viz.* God hath spoken them, and you may safelye trust your souls upon his word, for he cannot lie, he is wiser than to be deceived, and he is more righteous than to deceive: you may safelye lay the stress of your souls upon his word: O that I could perswade you to this, do not put off these things with a slight notion and conjectural opinion, but advance to the riches of the full assurance of understanding, that's an high word, but you cannot be too sure about these things, your strongest confidence may be battered, your perswasion may stagger, and therefore get as well rooted as you can, for according to the degrees of your assurance, wil your graces and duties ebb and flow, rise

Δ' μελή-
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habentes.

Col. 2. 2

or fall: And you must not only believe the truth of them, but urge them upon your own hearts, as *Paul* saith, so say you, What shall I say to these things? are they true, or are they not? are they worth thinking of, or are they not? have I an interest in them, or have I not? O my soul let me press thee to the serious view of heavenly objects, they are choice things, and deserve our study, rare wherein few have interest, yet absolutelie necessarie wherein all must have ashare, or they are undone for ever: That's the first direction.

2. Reserve thy heart for, and resign up thy heart whollie to God: he calls for it, *My Son give me thy heart, Prov. 23. 26.* Let not thy dearest comforts, relations or companions have a share in thy soul, this is the chief tribute that's due to God, rob not God of any part of it, clip not the King of Heavens coin, but you may and must let out your hearts soleslie and whollie to God, and things above, as the lines go to the center; *David* had set his affections to the house of his God, and therefore his thoughts were vehemently carried out after those things, that made him offer so much, and offer so willingly: the same man of God praies, *Psal. 86. 11. Unite my heart to fear thy Name*, the word imports a making his heart one, he would not have an heart, and an heart; a divided heart is no God-fearing heart: He that would patch up a contentment both of God, and the Creature, shall go without a solid treasure, for the Creature cannot, and God will not fill such an

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unicum
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an heartless heart: Besides, love, saith one, is for one object, like a Pyramid, it ends in a point, affection is weakened by dispersion, as a River by being turned into many Channels: You cannot serve two Masters, he that would have a treasure of any thing intends that onlie, he contracts his affaires into a narrow compass, and makes that his [τὸ ἕγρον] his onlie work: So must you knit your thoughts together, and fix them upon this onlie object: 'tis a dangerous thing to divide the affections betwixt God and the World, like *Isidore* that swore by the Lord, and by *Malcham*, or their King: But God doth make account, that, that soul is not at all for him, that is not altogether for him, and not for another: those Nations feared not the Lord that joined their serving Idols, with fearing the true God, 2 Kings 17. 33, 34. There can no more be two chief delights in one heart, than two Suns in one Firmament; those spirits are winding and crooked, that are like that haven we read of *Act. 27. 12*. Lying directlie towards two opposite points of Heaven: *Cyrus* took *Babylon*, by dividing the River, the Devil soon surprizeth us, if he can but divide our hearts: if our hearts be divided, we shall be found faultie: O lets take heed of being voluntarie Cripples, to halt between two opinions, let us not dismember our selves by being half, and hollow-hearted: God is infinite, Christ is compleat, spiritual things are most excellent, and these deserve the whole heart: therefore resign up your

Zeph. 1. 5

Mr. Burrough's
heart-divi.
Page 7.
Hof. 10. 2.

I King. 18.
21.

*Et condi-
tione te ac-
cipio, ut te
sibi red-
dam me-
liorem.
Socrat.*

*2 Tim. 1.
12.*

Isai. 6. 1.

Heb. 3. 6.

1 Cor. 6. 19.

Verum

Christi tem-

plam anima

credentis

est, illam

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lam vesti,

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donum, in

illa Chri-

stum sesei-

ne: Hinc m.

et paulin.

Tom. 1.

Pag. 105.

selves unto God resolvedlie, unreservedlie and universallie: feare not, as he findeth his life, that loseth it for God: so he onlie receiveth his heart as good, and worth having that giveth it to God: for he takes it to make it better, as even an Heathen could say to his Schollar, that had nothing to give him but himself: give God your hearts, and he will furnish them with a treasure, commit your souls into his hands, and he will both commit a treasure to you, and will also keep that which you commit to him, til the great day of his illustrious appearing: he will preserve both the case and the jewel, soul and bodie, the least atome of dust shal not be lost; how much more will he graciouslie preserve that good work of grace, and fruits of the spirit, that he hath committed to you: therefore I beseech you take my counsel in this, keep no corner of your heart for a stranger, but yield yourselves to the Lord, deliver the keyes of your hearts into his hands, let the King of Glorie enter in, and his glorious train will fill the Temple of your souls: he is a treasure where ever he comes; Christians are called Gods house, his Temple, its therefore gross sacriledge to rob him of his house, or to keep him out of doors; the soul of a believer, saith an ancient, is the true Temple of Christ, adorn and cloath that, offer gifts to that, receive Christ into it: herin consists the summe and marrow of our religion, viz, an heart totally dedicated unto God, and that's the second help to get a treasure in the heart.

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Heart-Treasure.

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3. Live by Faith upon Jesus Christ: the lively acting of Faith upon the Mediatour of the Covenant wil fill your soules with saving and savoury Incomes: God hath appointed Christ to be the Store-house of his Church; now Faith is the hand to fetch supplies from Christ to the heart, by Faith is the soul ingrafted into this true Olive, and sucks fatnesse from it; Christ dwels in the heart by Faith, and stil more of Christ is fetched in by Faith: all the means of a Christians life is by the exercise of Faith: therefore is the righteous said *to live by his faith*, because it lives, and feeds the soul upon Christ: Faith empties the heart, and so makes room for Jesus Christ, and then layes hold of him, and compels him to turn into the heart. And our dear Saviour is willingly conquered with the strength of Faith; Faith is the key that opens the Chest where treasures lie, and the hand that brings them into the heart: Faith opens the heart to receive riches of grace, and that man hath a shut heart that hath not the Key of Faith: O get a great measure of Faith, for the more faith you have the richer you are, for Faith it self is a precious Treasure: and it doth all for enriching the soul; Truths cannot be a treasure in our minds to profit our hearts, except mixed with this precious ingredient, faith, all graces of the Spirit attend this Queen and Captain grace of Faith; Experiences cannot be gathered or improved without Faith: and that comfort is but a fancy that's not ushered in by the assurance of Faith: Faith is the great Bucket

Rom. 11.
17, 20.
Eph. 3. 17.

*Cor elan-
sum habet;
qui clavem
fidei non
habet:*

Heb. 4. 2.
2 Pet. 1. 5.

*Quantum
illuc fidei
capacis af-
ferimus,
tantum in-
de gratie
inundant is
haurimus :*
Cyp. Epist.
ad Horat.
page 108.
Rev. 3. 7.

Joh. 20. 27.

Bucket to draw water out of the wells of Sal-
vation, and the more faith you bring, the more
fulness you receive. Well then, would you
have your hearts stored with a treasure, strive
to encrease your faith, and let the Lord Jesus
be the direct object of your faith; 'Tis he a-
lone that hath the *key of David*, that doth both
open heaven to us, and an heavenly treasure
for us : Since the fall wee have no converse
with God, or communication from him, but
through a Mediatour ; *It is a terrible thing,*
faith Luther, even to think of God out of Christ ;
You must honour the Son as you honour the Fa-
ther, and as you believe in God, so must you
also act faith upon Christ *God-man* ; that as
our nature in Christs Person is filled with all
that poor souls can want, so from that *fulness*
we may receive all things needful for our be-
ing and well-being in grace. O stir up and
awake your faith, come poor soul, reach hi-
ther thy hand of faith, *and thrust it into thy Sa-*
viours pierced side, and there thou maist feel,
and thence fetch abundant fruits of love : *be*
not faithless but believing : do not dam up the
channels of grace by unbelief, do not forsake
thy own mercies, by being shy and fearfull to
venture at it, thou canst lose nothing, thou
maist get much by one single act of faith. O
Sirs, one pure act of a lively faith will bring
you in more treasure, then many hours tug-
ging and struggling in duties, and performan-
ces : Nothing in the world doth [*ponere obi-*
cem] shoot a bar, and bolt the door betwixt
Christ and the heart, but unbelief : if thou
canst

canst believe all things are possible, but unbelief hinders the working of Myracles and operations of grace. Away with all distrust, set afoot the precious grace of Faith, break through the quarrellings of thy unbelieving heart, lye low under the sad sense of thine insufficiency, and sweet apprehension of Christs Al-sufficiency: humbly stretch forth the trembling hand of thy weak faith, though thou hast many mis-givings of spirit, yet say with teares, *Lord, I believe, help thou mine unbelief*: I am no more able of my self to put forth one saving act of justifying faith, then I am to fulfil all righteousness, and keep the whole Law: but the grace of the Gospel hath undertaken to do that which it requireth to bee done: *Lord, I roul my self upon thee, I come to thee by faith, do not cast me off, do not cast me out as a broken Vessel wherein there is no pleasure, but fill this empty Vessel of my broken heart with abundant incomes, which will redound unto thy glory, and my soules abundant comfort: this do and prosper, thus believe and be thou filled, poor wanting soul, for whatsoever you ask believing, you shall receive, Matth. 21.22.*

4. Warm in your hearts the grace of love, that noble grace is of an expatiating and extensive nature; Heaven is the fittest room for its motion, and eternity for its duration; he that loves much will not be content with a little, and God will not put him off with a scantling: the more the soul is filled with love, the more it is filled with God, *for God is love*; and can

Mark 6. 5.

1 Joh. 4. 8.

ut non pos-
sint non
velle ex-
trema
quæq; pro
Christo per-
peti. Aret.
in locum.

See Airs-
worth on
the place:
Brightman.

Joh. 19. 26.

Rev. I. 1.

can a man have a better Treasure than God himself? Now if you love God, he will come *in unto you, and make his abode with you, John 14. 23.* and can you wish a better treasure? Love makes room in the heart for more grace, he that loveth much, because much is forgiven him, shall have more given in: indeed that expression in 2 Cor. 5. 14. seems to denote the contracting nature of Love, *the love of God constraineth us* [συνέχει] *straiteneth*, keeps us in, but that is from other things, that the soul may have freer scope for God; this Love diverts the affections from running in any other channel, but towards Jesus Christ; it captivates the soul for Christ, and forceth it to do, and endure any thing for him whom the soul loveth. The grace of Love widens the arms to embrace Jesus Christ, enlargeth the heart to entertain him, and spiriteth the hands to act for him: Christ Jesus rides in a glorious *triumphant Chariot*, whether it mean his personal, or mystical Body, his flesh and humane nature, or his Church, which he fills with his Presence, I dispute not; but sure I am, the midst thereof is *paved with Love*, Cant. 3. 10. Certainly, a soul beset with the sparkling gems of love is the fittest receptacle for Jesus Christ: He that is Love it self doth most freely commit the largest treasure to a loving Disciple, as he bequeathed his dear Mother to John, when he was breathing out his last upon the bitter Cross, and after his death entrusted him with the *Revelation*, yea, him only with a description of the state of the Church to the
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end of the World : O how freely do a loving Saviour, and loving soul open their hearts to each other ! like intire an ancient Friends meeting that let out themselves in ample evidences, and reciprocal acts of Love : So here, the pure flame of a Saints love mounts up to Christ, and there meeting with that heavenly Element of perfect Love, brings more down into the Soul, and still these continued sallies of love to God, bring in successive incomes and encreases of grace : every act of Love exhales some corrupt vapours, and dilates the soules faculties, that it may be fit for the reception of more grace ; Yea, Love sets the soul on edge for more, and makes it as unsatiable as it is unwearied in painful endeavours : *Faith worketh by love, i.e.* as by its hand to act for God, and indeed *love*, it a sort, *worketh by faith*, as its hand to fetch all from God, Faith sets Love on to crave, and Love ingageth Faith to derive more grace from God : Love is Faiths Stomach, and Faith is Loves purveyer : And as Love helps the Soul to a treasure of graces, so of truths ; Love to Truths makes the soul look upon them as a precious Depositum, to think much of them, and so rivet them and clench them fast in the heart by meditation ; Love makes a man *contend for the faith* by disputing and dying, if God call him to it. Hence it is, that Love is one of those hands that *hold fast the form of sound words*, 2 Tim. 1. 13. But *he that receives not the truth in love*, will never make it a Treasure, but wil sell it for a lust, and embrace

2 Thes. 2.

10.

See this
Subject
handled in
M. Williams
transcend.
of Christ's
love, on
Eph. 3. 19.
p. 73. to
p. 145.
Plusquam
tua, plus-
quam tuos,
plusquam
te: vid.
ibid p. 114.
very fully:

Morn. lect.
Serm. 9.
p. 186.
Dr. Rein, on
Psal. 110.
Pink's trial.

Psa. 50. 21.

Mat. 25. 21.

John 15.

Joh. 7. 17.

Rev 22. 14

brace a lie: therefore sirs, I entreat you work up this grace, stir up your hearts to think of the love of Christ, blow up this spark to a flame, content not your selves with a low degree of love to God, love him with an intensive, extensive, appreciative love, let your measure of love to him be beyond measure, let your hearts ascend to him in this holie flame of intire love, love him more than your enjoyments, more than your relations, more than your selves: I shall say no more of this ordinary, yet very necessarie subject, because many have done so worthilie herein: read them.

5. Walk humblic with your God: that's another direcion: walk close with God, a hint of that, but I shal speak most of that soul-enriching grace of humilitie: O Christians, the best means of edification is an holie conversation, God communicates secrets, and solace to them that walk with him, a soul of a wel-ordered conversation shal see God's salvation; a Master wil betrust a faithful, careful, painful servant, with a larger Talent; for such an one credits his Master, and promotes his designs: bringing forth much fruit glorifies God and edifies men, and surelie the Lord wil dignifie such fruitful Vines with more care in dressing, and yet more of his blessing to help their abundant fruit-bearing: such shal have more clear discoveries of God's wil, as carefullie do it: and such as do his Commandements have right to the tree of life, that they may come to it when they please and

and eat abundantly, and live for ever : there's
 an incomparable advantage in close-walking:
 in-keeping the Commandements there's this Psal. 19. 11
 reward, that everie act of obedience doth in-
 crease abilitie to obey ; everie step reneweth
 strength : Saints go from strength to strength, Psal. 84. 7
 for the way of the Lord is strength to the up-
 right : nothing evidenceth and increaseth
 grace so much as holiness, therefore as he
 that hath called you is holie, so be you holie ;
 in all manner of conversation ; And let me
 perswade you to be very humble, God gives
 more grace to the humble, humilitie is not Jam. 4. 6.
 onlie a grace, but a Vessel to receive more ;
 the high and holy God fills the humble and
 lowlie heart ; the King of Heaven loves to
 walk upon this blessed pavement. *Blessed are*
the poor in spirit, for theirs is the Kingdome of
Heaven : and such a soul is the fittest recep-
 tacle for the precious riches of this Heavenly
 Kingdome : Much of the Ancients riches
 consisted in their Garments, and a Christians
 treasure lies much in his vesture, some where-
 of is his larger upper Coat, that's Christ's
 righteousness imputed, which covers all de-
 fects and imperfections, some are closer Gar-
 ments, girded to the soul by the girdle of
 truth and sinceritie, these are the Garments of
 sanctification, one choice part whereof is hu-
 militie, *1 Pet. 5. 5. Be cloathed with humility :*
 Some think the word imports that string or
 ribband that ties together those precious
 pearles of divine graces, these adorn the soul,
 and if this spring break they are all scattered :
 humi-

Isa. 57. 15.

Mat. 5. 3.

τὴν τα-
πεινωφρο-
σύνην ἐγ-
νομώσω-
σα· δε
humilita-
tem, animi
vobis infir-
mam habete :
Eras. of
κόμῳ βῶς
κῆτος.
vid. Leleb
Cris.

humilitie is the knot of everie vertue, the ornament of every grace : hence I read a quotation out of *Basil*, who calls humility (θεσαυροφυλάκιον παντος αγαθου] the store-houle or magazin of all good : would to God we were all humble & holy walkers, & we should quickly have our hearts furnish'd with a treasure. Consecration in the time of the Law was by filling the hand, and he that is consecrated to the Lord shall have his heart filled, especially they that are emptied of all self-conceit, shall be filled with much of Gods fulness : Vally-Soules are usually covered over with a rich harvest of precious fruits : Humility is likewise a fit disposition for entertaining divine Truths, these choice grafts will like best in a low ground : a meek soul will bid truths welcome : for an humble heart looks upon every truth of God as infinitely above it self, and therefore falls down under it, and saith, *Speak Lord, for thy servant heareth* ; an humble soul ownes the authority of God in his word, wherever it finds it, whoever brings it, so that even a little childe may lead him any whither with a twine-thread of Scripture-discoveries : But proud men and truth can never hit it, for they think scorn to put their necks under the girdle of Truth, and it will have the victory where it lodgeth ; Those were proud men that would not obey truth in *Jeremiahs* mouth, and therefore must that Prophet take down their crests before they could be right Disciples of Truth, *Jer. 13. 15. Hear ye, give ear, be not proud* ; And observe this, a proud man is alwaies

Platin 65.

13.

Jam. 1. 21.

Hk. 11. 6.

Jer. 43. 2.

wales of the losing hand, both in the account of God and man, and in his natural or acquired accomplishments: the more a man conceits to himself some imaginary attainments, the more he loseth: the stomach may be stuffed with noxious humours, that a man cannot eat, but that's not right fulness but a fulsome distemper, and proves dangerous, the bellie may be raised with a tympanie of wind, but that's not solid fatness, but a pernicious disease, and both these prejudice health: just thus is it with mens souls, the swelling disease hinders health by either truths or graces: O therefore be you humble, self-denying souls, sensible of your own defects, be nothing in your own eyes, and you shall be the Temple, for the God of all grace to lodge in; and to walk constantlie in, yea he wil fill you with abundance of grace here and glorie hereafter.

6. Be much in secret prayer: pray much and pray in secret, a word of both. O pray without ceasing, i. e. keep a continual praying disposition; and lay hold on every fit season for that duty: while prayer standeth stil, the trade of religion standeth stil, and there's nothing got: all comes into the soul by this door, 'tis good for a Christian to keep up, set and stated times of prayer: *Daniel* and *David* prayed three times a day, in extraordinary cases seven times a day, 'tis not lost labour to be much on our knees, we cannot go to God too often, I am surer not oftner than we shall be welcome, if we pray aright, for the holie of holies is ever open, our high

K

Priest

1 Thess. 5.
17.

Dan. 6. 10.
Psal. 55. 17.
Psal. 119.
164.

Rom. 12. 12.

Τῇ προσ-

σευχῇ

προσκα-

τεῖσιν

in oratione

perdurantes

Beza: con-

tinne with

strength: a

καρτερεῖν

i.e. fortiter

tolerare:

Ligh, Crit.

Sac.

Priest ever lives to make intercession for us, prayer was made morning and evening, and we must be constant and instant in prayer: as the hunting Dog that will not cease following the game, til he have got it; so must we pursue the Lord, and persevere with strength, til we have obtained what we want: there is a kinde of omnipotencie in prayer, as it was said of *Luther*, he could do with God, even what he would: At present I would advise all Christians to keep up a constant set time of prayer: what if thou gettest little thereby? yet wait on God still: Trades-men will go to Markets and Fairs, and set open their Shop-doors, and Windows, though there be little to be done or gotten many times: so let the Christian keep this market of holie duties, and go upon the Exchange to spie what good bargain he can meet with for his soul; learn to maintain commerce with heaven still, lest you lose your custome: keep canonical hours, (as it were) of prayer, though your hearts be often out of frame, venture upon duty, and trie what the Lord wil do with you: 'tis the folly of our trifling spirits to put off duty, when our hearts are not in tune, with expectation that they wil be in a better frame another time, but do we think that one sin wil excuse another? or that we shal be better fitted by a present neglect? no certainly we ought to stir up our selves to take hold on God, for why should Satan be gratified by a total forbearance? wil not disuse make us loather to go to God another time?

time? yea have we not found it in Scripture and experience that a dead and discouraged entrance upon duty hath increased to sweet enlargements, and ravishments of spirit? search and see, usually an heart ingagement hath ended in an heart-enlargement, and God-enjoyment: God wil bring an engaged heart neer himself, *Jer. 30. 21.* None ever lost their labour in struggling with their untoward hearts: Oh Christians, be sure you be found in prayer though you come hardly to it; and have much ado to keep at it, and have more hazard to get something by it: though with *Jonathan* and his armour bearer you clamber up the Hil on your hands and knees, and fight when you mount the top; yet you shal get the victory, and the spoils of such a conflict wil be the most enriching: one *Pisgah*-fight of Christ in a promise wil quit the cost, and hazard a thousand-fold: the evidence and advantage of such a performance wil be the best, and worth all the rest; yea for ought I know though you meet not with God as you desire at that time, yet God may own and crown that undertaking as much as the most heart-melting exercise, because there is most of obedience in that, and conscience of duty is as acceptable a motive to duty as sense of present recompence.

But withal, keep up a course of secret prayer, with-draw your selves into a corner according to the Rule, *Mat. 6. 6.* God is wont to dispense his choicest blessings to solitary souls; when *Jacob* was left alone, he wrestled *Gen. 32. 24*

John 16.
31.

Song 7. 11,
12.

with the Angel of the Covenant & prevailed : *John* and *Ezekiel* had their visions and revelations, when with-drawn from the World : *Salomon* saith, *Wo to him that is alone*, but blessed is he that being alone hath God to bear him company : Our dear Saviour tels his Disciples, *you leave me alone, yet I am not alone, for the Father is with me* ; and when no creature is with us, we have converse most with God ; for observe it, when persons are most secluded from other Society, they are aptest to be subject to divine impressions, or to Satheistical suggestions : Therefore Christians, learn to get alone, improve solitary heures, pour out your soules in your Closets, and he will pour in grace ; think not to seek and finde Christ in a crowd : the Lord Jesus and his Spouse are modest, and have the sweetest embraces when they are retired : You must invite him into the *field* — and there give him *your loves*, and he also will give you his *love-tokens*, and fill your hearts with a treasure : an honest intent for retirement to enjoy Christ did occasion a Monastick life : but certainly there is much sweetness in secret prayer, when the soul can freely open its bosome to God, and expostulate boldly, yet humbly with him ; there the Christian may use such postures, pauses, pleadings, as would not be convenient before others : You may tell him your whole heart, and he wil deal with you as with Friends, and open his breast to you. Observe it Sirs, A Christian hath some secret errand to God, that the dearest Friend and nearest Relation

Relation must not know of, Cases that are not to be entrusted with any but God alone; here then comes in the necessity, and excellency of secret prayer; therefore again, let me earnestly request you to go alone (as you know Christ did often) and tell God your whole heart, hide nothing from him, plead no excuse from worldly businesse: Satan and your corrupt hearts will finde many occasions for diversion: but say to them as *Abraham* to his Servants, *stay you here whiles I go and worship the Lord yonder*: steal time from the world, and thy work, occasional Duties are like accidental Bargains, that make the careful Tradesmen rich: Bread eaten in secret is sweet, and such morsels make the soul well liking: Consult with such Christians as converse much with God in a corner, and you shal see their faces to shine as *Moses's* did after his retired conversings with God in the Mount; When *Elijah* to raise the Womans dead Son, he took him into the loft, and there prayed; When thou wouldest quicken up thy dead heart, take it alone, go into a loft, and fall on thy face or knees and pray, and see the blessed effects thereof: *Cyprian* notably describes his sweet and solitary Recesses into a place where no hearer can hinder his Dis-

*—Ac ne
Elaquium
nostrum ay-
biter profa-*

nus impediat, aut clamor intemperans familia strepentis obtundat, petamus hanc sedem: dant secessum vicina secreta, ubi dum erratici palmitum lapsus nexibus pendulis per arundines bajulas repunt, viteam porticum frondea tella fecerunt:—Et paulo post—Accipe quod sentitur antequam discitur, nec per moras temporum longa agnitione colligitur, sed compendio gratia maturantis hauritur, & lege totam, Epist. lib. 2. ep. 2. ad De-

nat, pag. (mibi) 105. 106.

1 King. 17.
19, 20.

courle, or intemperate noise of the busie family can obstruct : there he perceived, and received what he felt, before he learned it, not by a long Series of study, but by a compendious act of divine Grace :

CHAP. XII.

Four Directions more to help the Christians heart to this treasure of good Thoughts.

A Seventh Direction to obtain a Treasure, *i. e.* Trade with God in every performance : Rest not satisfied with a bare outside of duties, or a trudging in the common road or round of Formality : if you look not beyond Ordinances in the use thereof, you will get no more treasure than a Merchant whose ship rides to the Downs, and quickly returns again : he that would be rich must use Duties as a Bridge or Boat to bring his soul to God, and as a Chariot to bring God to his soul ; every Ordinance should be like those Merchant ships that bring food or gold from afar : the Christian must travel far beyond the *Indies*, even as far as Heaven to fetch an heavenly treasure into his heart, *the soul of the diligent shall be made fat*, Prov. 13. 4. It is not a shew of eating, nor only a sitting at the Table that filleth : a pretence of trading makes not rich : he that stands upon the Bridge and walks not, will never get over the water, it is not the goodnesse of the Boat, but our motion

tion by it that waits us over : A golden Bucket will bring us no water except it be let down into the Well : the choicest Ordinances wil bring us no spiritual or saving profit, except we have to do with God therein ; Gods Institutions work not by any innate physical vertue that's in them, but morally, i.e. by a careful improvement of them, and especially the blessing of God with them : a man is not therefore a good Schoollar because he went so long to School, and for saying so many Lessons : nor is an ignorant Papist a whit the better for dropping so many beads, or pattering over so many Pater-nosters : the Apostle saith, *bo- dily exercise profits nothing*, 1 Tim. 4. 8. hee means not onely recreations or superstitious usages, but even Gods own Ordinances, saith an Expofitor, *the meer verbal complemental use thereof will not advantage the soul : But god- linefs is profitable to all things*, the right spiri- tual worship of God brings along with it a- bundant incomes : Some observe, that reli- gious worshippers are said in Latine [*Deum colere*] because thereby they sow to the Spirit and are sure to reap of the Spirit life everlasting. Besides the inward refreshments they reap in this life : and truly, in worshipping God there is great reward ; But 'tis easier to be much in duties, then to be much with God in duties : if we had been as often with God as we have been before God, we had been readier than we are : Job was perswaded that if he could finde God, and come near to his Seat, hee would not plead against him with his great

Vid. Mar-
torat. in
loc.

Gal. 6. 8;

Exod. 10.
24.

power, but would put strength into him, *Job 23. 3--6.* and I dare say, if thou couldest meet God in Duty, he would meet thee in Mercy, *Isa. 54 5.* and if God meet thee he will blest thee, and fill thy soul with a blessed treasure, a treasure of heavenly blessings: if thou draw nigh to God, he will draw nigh to thee. Let me therefore perswade you to make conscience of getting communion with God, and influences from him in all Ordinances and Performances; you are great losers if you miss of God in duties, you take Gods name in vain and lose your labour, nay, you lose a blessing, and get the curse of doing the work of the Lord negligently; But oh, how blessed a thing is it to say with holy St. Bernard, *I never come to God, but I meet with God, I never go from God, but I carry God with me!* therefore in all your attendance upon God, carefully prepare before; mind your work and object of worship in, and diligently examine your hearts afterwards how the Lord hath dealt with your soules, and blessed is he that can say as *David* in the point of obedience, *Psalms 119. 56. This I had, because I kept thy Precepts:* What had he? why, he had a heart to remember Gods Name in the night, holy thoughts whereby he might meditate on divine things: So say you, this I got in such a duty or Ordinance, and this doth furnish my soul with heavenly conceptions, and new matter of meditation: it is the power of the Spirit that must make Ordinances effectual, though the Gospel be the Ministration of the Spirit,

Spirit, yet the choicest Truths, Promises, Sermons, Sacraments will be but a dead letter, and law of death to the soul without the Spirit: therefore you are to wait for the Spirit to breath and blow upon the garden of your soules, that the Spices [*divine graces*] may be nourished, and so may flourish in our hearts and lives: Ordinances are empty Cysterns if God be not in them, they are full and filling if the presence of God be in them, O therefore look after God in every spiritual performance:

*Littera
damnato-
ria, aut
leges mor-
tis.*

8. Spend time well: lose not a mite or minure of this precious creature; fill up all your waste time with some profitable work in your general or particular Callings: cast not at your heels the least Filings of these golden Seasons: you have lost too much time already, now buy up the remainder, ingrosse this precious commodity, take the fittest opportunities, like good Merchants, for a dear time is coming, nay *the dayes are evil*, Ephes.

5. 16. Imitate such Tradesmen as miss no opportunity of getting gain at home or abroad, by night or by day, by plotting or by practising: onely make use of present moments, and promise not to your selves *to morrow*, as wordly Tradesmen are apt to do, and be sure you take God along with you, whom they forget and leave behind: take time by the Fore-lock, for its bald behind, and you can get no hold of it: You little know what one Big-bellyed day may bring forth, it may produce a birth and burden of more duty, difficulty,

*Jam. 4. 13;
14, 15.
Fronte ca-
pillata post
est occasio
suo calva.*

1 Cor. 7.
29.
οὐδὲς ὅλ-
μενος :
tempus
contractum
Met. 2 ve-
lis contra-
ctis :

Ecc. 9. 11.

Job 28. 22.

culty, or misery than hitherto you have met with : Time-redemption is an act of great discretion, but Time-neglect brings thousands of souls to a despairing, Had-I-wist : the Apostle said, *above a thousand yeares ago*, the time is short, much more may we say so, since the ship is drawn so much nearer the Harbour, the Sails are contracted, and the end of all this is at hand ; the world grows old and naught, your own daies cannot be long, it may be *this night thy soul may be required*, and leave thy Body as a stinking carcassee, O then a treasure for another world will stand you in infinite stead ! O consider often, that this time, this span-long life is the Seminarie of Eternitie, the prelude of an everlasting state, and therefore lavish not away your time, cast it not at your heels in a brutish prodigalitie, you will have time little enough when you come to dye : A rich Gallant at death cryed out bitterly, *call time again, O call time again* : another, would offer a thousand pounds to purchase a day. But alas, time cannot be valued with the vastest sums of money : one mis-spent day cannot be recalled with the gold of *Ophir*, that's but dross where time comes, and time and chance is upon the whole Creation: You have but your appointed time, and all your times are in the hands of God, and if once lost, they are lost for ever, the dead and damned can say, wee have onely heard the fame thereof with our eares, but alas are past the hopes of time-enjoyment or improvement : when your glasse is once run,

and

and your Sun set there's no more working or gathering time in order to Eternitie: and there *whatsoever your hand finds to do, do it with all your might, for there is no work nor device—in the grave whither you go, Eccl. 9. 10.* Be not you like those silly Fishes that are taken in an evil Net, because they *know not their time, v. 12.* but ply the Oares while you have time: let no day pass without drawing some line towards your great Center: You that are Christians had need be good Time-students, Time-Merchants,, the holiest men have been most careful of Time, and they that have been the most fearful to lose an inch of time have been best treasured. Read Histories and observe Experiments, in all you'll finde men of the choicest spirits have been most diligent Time-improvers, and some have accounted that day lost whereupon they have not done some good with either Tongue, or Purse, or Pen: yea, Heathens have bewailed that day as spent in vain, wherein they have not done some memorable action: How much more ought Christians to lament the loss of Time? I heard an eminent Minister say, *He could eat the flesh off his arme in indignation against himselfe for his lost houres:* and truly, the most of us are *Epimethiuses*, after-witted, we lose time and then smart for our loss, it is to our cost: We are too like the Mole, of which Naturalists say, *it begins to see at death,* we open our eyes when they must be shut: let us therefore improve Time while we have it, and studie profitable things, and lay up every day something,

*Nulla dies
sine linea:*

*See Clarke's
Lives of
Fathers.*

*Oculos in-
cipit ape-
rire mori-
endo quos
clausos ha-
buit viven-
do. Plin.*

thing, so shall we finde Soul-riches encrease, according to that Proverb, *many litle make a mickle*: when God offers Grace do not put him off, for delay will be interpreted a denial. An ancient Christian, now with God, advised me, *to be either like Christ, or Mary*: the first was alwaies doing good, the latter stil receiving good: were you and I constantly thus employed, our treasure would soon be raised to a large proportion, and we should be sooner ripe for Glorie

9. Gather something out of every thing: that man is likelie to be rich that will not let a good bargain passe, but lay hold on it, and lay up any thing that he can get a penie by: A wise Tradesman despiseth not little things, for multiplication of small numbers amounteth to a great summe: they that wilfully contemn the smallest good, wil in time look up on the greatest as contemptible:

Herbert.

*Who say, I care not, those I give for lost:
And to instruct them will not quit the cost,*

Hence it is that Christ saith, *Gather up the fragments that nothing be lost*: Thus should you make a collection of the least things that others cast away; get something out of every word, Rod, or work of Providence, in a way of favour or displeasure; *Receive not the grace of God in vain*, hinder not your own proficiency by carelesnesse or inadvertencie; be you diligent, and God wil teach you to profit: see what you can make of every

Isa 48. 17.

ry

ry thing you meet with: A wise Physician can tel you the vertue of every simple, and can extract some good out of those Herbs, that an ignorant person casts away, as useles weeds: *Prov. 10. 14.* It's said, *wise Men lay up knowledge, i. e.* They consider all objects occurents, how they may hereafter stand them in stead, what use may be made thereof, and so gather from them a profitable inference, and store that up for future times: thus do you, if you would lay up a treasure, be not unwise, but understand what the wil of the Lord is, by all that your eyes behold, or eares hear: Learn to make comments upon all the Creatures, suck sweetness out of every flower, not for sensual delight, but spiritual profit. Let not so much as a good or bad report concerning your selves or others sound in your eares, without special observation and improvement: what ever your trade or calling be, you may and must spiritualize it for your souls good; there's never a profitable science, faith one, but it leads to the knowledge of God, or of our selves, so that we, need not be to seek for a treasure, if we have hearts to improve objects of sense: it was a good design in the reverend Dr. *Hall*, and discovered an honest fancy in improving vacant hours, and visible objects in his occasional meditations: go you and do likewise, by which blessed art of heavenly Chimistry you may both please your fancy, and profit your hearts, use your wits, and exercise grace, and that's the way to increase it: the truth is,
there's

Clark on
his life.

Church-
porch.
Pag. 15.

there's nothing, but may do us good, if we have good hearts, the sins of others may be of great use to us, to consider our standing, and take heed lest we fall: the afflictions of others will work our hearts to sympathy, prayer, and charity: the indignities we suffer will awaken, quicken and strengthen us, if our hearts be honest in observing and improving them: there's not a Minister that we hear preach, but we may get good by what he saith, reverend Mr. *Hildersham* often said, he never heard any godly Minister preach, though but of weak parts, but he got some benefit by him: Divine *Herbert* saith—

—Do not grudge
To pick out treasures from an earthen Pot;
The worst speak something good; if all want sense,
God takes a text, and preacheth patience.

But above all, get some thing out of every Chapter you read, dig deep into these golden mines, and you shall be rich: digested Scripture is the matter of regular prayers, holy discourses, and heavenly meditations; only run not cursorily over them, but let your thoughts dwell upon them, and extract some marrow and quintessence out of them: we usually read Scriptures, as Travellers go over Mountains, that are barren on the surface, but digged into, they afford precious minerals: so the words and syllables of Gods book it self, slightly considered, have no great effi-

cacy,

cacy, but the sense and purport thereof, containeth spirit and life to the intelligent and observant Reader: *Joh. 6. 63.* There is such a depth in Scripture, that if you read the same place an hundred times over, yet still you may get fresh notions, and impressions from it: *Adoro scri-*
pura ple-
nitudinem
Tertul.
 O therefore learn to read, understand, and improve the word of God, this will help you to a treasure, truths are fed by Scripture-knowledge, and holiness is the counter-pain of Scripture-precepts, graces are the accomplishment of Scripture-promises, and if your comforts and experiences be not suitable to the word, 'tis because *you have no light in* *Isai. 8. 20*
you.

10. Maintain communion of Saints: Oh forsake not the assembling of your selves together, keep up this sweet good fellowship both in private conferences, and in publick Ordinances: for the first, you must observe and obey the wise Mans counsel, through the Book of Proverbs, to converse with the wise: *David* professeth himself to be a companion of those that fear God, and he, though a great King, esteemes the Saints more excellent, than all his couragious worthies, or grave Senators, and therefore professeth that all his delight was in them, *Psal. 16. 3.* But it's not enough to be in good company, but you must improve it, by hearing and asking questions: that's a notable passage in *Prov. 20. 5.* *Counsel in the heart of a Man is like deep Waters, but a Man of understanding will draw it out;* Profound Men are apt to be silent, there-

Herb.
Church-
porch.
Page 11.

— Doubts wel rais'd do lock,
The speaker to thee; and preserve thy stock.

therefore must be pumped by profitable questions, and 'tis an evidence of knowledge to propound an useful question seasonably, as wel as to answer it solidly: 'tis our great loss we can make no better use of one another: un-improved society is the bane of Christian converse: for when we meet one another, and trifle away time without advantage, it increaseth our guilt, and discourageth our hearts; for we are apt to say, we wil meet no more, because our coming together, is for the worse, and not for the better, for many times our spirits are imbittered by exasperating contentions: But O sirs, when you meet together purposely; or accidentally, improve your time in some holy discourses, spend not all your time about news or worldly affaires, but set afoot some religious talk; talk sometimes as Christians, as wel as Men and Chap-men: let some body begin and break the Ice: many are apt enough to cast down the bone of contention; do you present the marrow of religion, that you may edify one another: Sit not together as mutes, or as Men of the World, discoursing about matters of state or trading, or of the weather, or your ages, which was *Pharaoh's* question to *Jacob*, and that to his Sons of the like impott: But if there be ever a wise Man among you, fetch some spark from Heaven, and throw it amongst

Gen. 47.

amongst your companions, that every one may bring his stick to the fire, and by the bellows of mutual love, it may be raised to a flame; that thereby your hearts may be warmed, and even burn within you; as the two travelling Disciples by Christs opening to them the Scriptures: And then Record and lay up what you have got in profitable conversings: thus was the Book of *Proverbs* collected, and hereby you might fill Books and memories with useful observations: yet take this caution, let not your end be to hear stories, notions, nor yet only polemical discourses, to furnish your heads with arguments for all subjects and companies, but let your principal end be to get your hearts bettered, grace strengthened, lusts weakened, lives reformed, consciences resolved: Oh the advantage you may have by Christian-society! you may get good by others, do good to others; yea observe it, your profitable discourses with others will reflect upon your selves with advantage: Schollars finde that conference rubs up their memories, revives their reading, and in a sort, gives them the mastery over their notions, and imprints them deeper within them, that were almost obliterated: hence a famous Schollar did return many thanks, to one that was many degrees below him, for affording him so fair an opportunity of private discourses: and a *Jewish* Doctor could say, he had learned much from his Masters, more from his equals; but most of all from his Schollars, hence their Proverb, *Docendo didici.*

I have learned by teaching : experience doth tel us that having to do in others doubts, temptations, desertions, corruptions, directs us how to deal in our own cases : therefore I advise you, be not shie in helping the weak, because thereby you do a double courtesie, to your selves and to others, by one act or motion of your lips feeding others, and digesting your own meat : Besides, this Christian communion being Gods institution, is seconded with his benediction, and gracious acceptation: the members of Christs mystical body, speaking the truth in love, or truthing it in love, as the word imports, do grow up into him in all things, even Christ the head, and so that which is lacking in one joynt, is made up by the usefulness of another : and for Gods acceptance of the Saints holy conference, see that famous Text in *Mal.* 3. 16. But that which I am urging is, the advantage that your souls wil have by it, one live Coal laid to a dead one, kindles it, a ripe Grape put to a green one, ripens it : company is of an assimilating nature, and grace, like fire, wil beget itslike, and it's an advantage to trade with rich Merchants in precious commodities, for then we shal get wel stocked with riches, So 'tis here, yea observe it, when a company of Christians meet together for spiritual purposes, Jesus Christ makes one more, and he is in stead of many more, he walks from person to person, and enquires what they want, and *Joseph*-like, richlie fills the Sacks of their soules with a transcendent treasure. Where Christ

See Eph. 4.
15, 16.
Ἀληθεύ-
οντες ἀλλή-
λων ἐν ἀγάπῃ

Christ keeps house, there's nothing wanting; he that girded himself to serve his Disciples will wait to be gracious, and satisfie hungry souls: Christ walks in the midst of the golden Candlesticks, and feeds the Lamps of the Sanctuary with Oile: go forth therefore, poor soul, by the foot-steps of the Flock, and feed the Kids, besides the Shepherds tents; Be found in the communion of Saints, be not content to have that Article in your Creed, but let it be in your practise; wait on God in publick Ordinances, every work there will help to fill your souls; prayer, reading, singing *Psalmes*, the word preached, the Sacraments administred, you may get good by Baptisme, and the Lords Supper, faithfully used, believingle improved, some applie those two Metaphors in *Cant. 7. 2.* To these two scales of the Covenant, thy Navel is like a round goblet, which wanteth not liquor; that imports *Baptisme*, because, as the Navel upholds, and knits together, the Liver Midriff, Bladder, and receives by it all the nourishment the Infant hath from the Mother in the Womb, so the feeble members of the Church are united to Christ, and supplied with food by baptisme, rightly improved, which is a full goblet, crowned with plenty and comfort; the latter is the Lords Supper, which is thus exprest, thy bellie is like an heap of wheat, set about with Lillies: the belly is the bodies store-house, so is this blessed Sacrament, sending out to all the members of this mystical bodie, a due proportion of strength

Cant. 1. 3.

umbilicus
venarum
nexus et
coitus, cen-
trum cor-
poris,

and nourishment, and this affords the finest purest wheat to every lilly-Saint, and milk-white soul that feeds on Christ by faith: And therefore let every soul be found in the use of these holy Ordinances that would have a treasure of grace, yet observe this caution, that though the Sacraments be necessary, and the great meanes of spiritual life, yet not in that manner and respect, as food is to a natural life, because they contain in themselves no

Master Eccl. Polity. Book 5. Par. 57. pag. 229.

Hugo de Sacramentis lib. 1. cap. 3. 4. Si ergo vasa sunt spiritualis gratiae sacramenta, non ex suo sanant, quia vasa aegrotum non curant, sed medicina.

Primo idoneus esse non potest

ad martyrium, qui ab Ecclesia non armatur ad praelium: et mens deficit, quam, non accepta Eucharistia erigit, et accendit: Cyp. Epist. ad Cornel. lib. 1. Epist. 2. p. 41.

he cannot be fit for Martyrdome, that is not armed by the Church to the confist, and that mind faints, which is not erected and inflamed by receiving the Eucharist, or Lords-Supper: to the communion of Saints in that choice Ordinance, is a fortifying and furnishing Exercise.

CHAP. XIII.

What truths a Christian is to treasure up.

THe second head of Directions, is to Descend more particularlie to give some instructions, what the Christian is to treasure up. In opening the Doctrine I told you, he is to treasure up these four rich commodities, wherewith he may furnish his inward-man:

Viz. {
 1. Truths.
 2. Graces.
 3. Experiences.
 4. Comforts.

I shall resume a discourse of these, and give you a particular account of something in all these, wherewith the bosome of a Christian is to be filled and furnished.

1. For the first, A Christian is to store up all truths, the *filings of gold* are precious, the least star in the Firmament hath some influence, so all truths have their peculiar preciousness and efficacie: Truth is a sacred De-

τὴν κα-
λὴν πα-
ροικίαν
ἐν οὐρανῷ.

2 Tim. 1.

14.

3 Tim. 6.

20.

Mat. 5. 19.

Jam. 1. 10.

...

possum which God hath committed into the hands of Ministers and People, which must not be lost at any hand, for all the world cannot give a price proportionable to the least truth: for to this end was Christ born, yea, and shed his dearest blood, even to bear witness to the truth, and to purchase the publication of it: 'Tis very dangerous to be careless of lesser truths, for there's nothing superfluous in the sacred Canon, and things comparativelie little may be great in their sphear, season, and consequences, and 'tis sad to break the golden chain of truths: yet we are especially to treasure up fundamental and seasonable truths; Doctrines that we are to venture our soules upon, and such as we may have a peculiar use of, truths suitable to the day we live in: hence it is that the Apostle would have Believers established in the present truth, 2 Pet. 1. 12, i. e. Say some, *the Doctrine of the Gospel which was at this time newly revealed*: Or else (as others interpret it) *such truths as are most opposed, and contradicted*: For we finde that every Church, and Age hath its present errors, whereby false Teachers seek to undermine the Truth, and seduce the professors of it, therefore should every soul be well stored with such truths as may antidote him against present prevailing corruptions in Principle or Practice,

There are four sorts of divine Truths that I would counsel all Christians to get their heads and hearts well stockt with, which are these:

Viz.

Viz. { 1. Doctrinal
2. Disciplinary
3. Practical
4. Experimental } Truths.

1. *Doctrinal Truths*, 2 Tim. 1. 13. Hold fast the form of sound words. This word [ὡμοτύπου] signifies a *Model* or *Plat-form*, a mould or frame of words, or things, methodically disposed, as Printers set and compose their Characters or Letters in a Table: thus Gospel-doctrine is the Mould, and Hearers are as the mettall which takes the Idea & impression that into which it is cast: A Christian is to get the body of Divinite incorporated within him: 'tis not below the most able, knowing, and judicious person to read, yea and commit to memorie Catechisms, and Systems of Divinitie. I beseech you lay this good Doctrinal foundation, and you'll finde infinite advantage by it, through-the whole course of life; this will teach you to discourse distinctly, hear profitablie, and read Scriptures, and good books with judgment, being able to try all things, and reduce every thing to its proper place: Take a taste and touch of this sort of truths in these general Heads,

Rom. 6. 17

1. That the holy Scriptures are of divine Authority.
2. That Gods word is the only compleat Supreme Judge of all controversies:
3. That God is an infinite, simple, and immutable Spirit,

L 4

4. That

4. That there are three glorious Persons in the unity of the God-head.

5. That all things depends upon Gods eternal Decrees :

6. That man was created in perfect holinesse and happines.

7. That all mankind is polluted and ruined by Adams Apostacy.

8. That Christ, God-man is the only Mediator betwixt God and man :

9. That Christ by doing, enduring, dying, hath satisfied Justice, and justified sinners :

10. That such as sincerely repent and believe, are justified and accepted :

11. That Baptisme and the Lords Supper, are seals of the Covenant of Grace :

12. That there shall be a general Resurrection and Day of Judgment.

* *Quamvis enim non sit nota simpliciter essentialis & reciproca, scilicet ecclesie (sicut neque reliqua duo, i.e. verbum & Sacramenta) ad completum tamen ecclesie statum necessario debet esse: Ames Medul. lib. 1. cap. 37.*

2. Disciplinary truths, these in their kind and speare are to be stored up, and contended for : 'tis true, these are not so fully laid down in Scripture, nor is there so much stress laid thereupon, as on Doctrinal truths, at least as to every Punctilio relating to circumstantial, which hath occasioned many hot disputes among the strictest Christians : yet withal, the essentials of Discipline are of great use and in a sort necessarie, if not to the being, yet to the well-being of the Church ; * our Lord Jesus is faithful in his House, and hath not left every thing to humane prudence, though possibly something may be said for a prudential application of genera! Rules to particular Cases :

Cases: 'tis lost labour to enter into Controversies here, much precious time and pains have been wasted herein, yet Mr. Hooker acknowledgeth, that although there be no necessity it should prescribe any one particular form of Church government, yet touching the manner of governing in general, the Precepts which the Scripture setteth down are not few: and the examples many which it proposeth, for all Church-governours, even in particularities to follow: yea, that those things; finally, which are of principal weight in the very particular forms of Church polity, are in the self-same Scriptures contained: So he. Neither are these truths to be slighted, but we are to be attentive to them, and observant and retentive of them: hence when the Gospel-Church is described. God saith, Ezek. 40. 4. Behold with thine eyes, and hear with thine eares, and set thine heart upon all that I shall shew thee: Under correction, I conceive such disciplinary truths as these are not obscurely delivered by God; As,

Hookers
Eccel. polit.
Book 3d.
part 4. fol.
69.

1. That upon Christs shouldars lyes the government of his Church.
2. That Scripture-Precepts and Presidents, are are the rule of Church-administrations:
3. That Church-Officers are to be duly qualified and called to their work:
4. That Christs own Officers have power to dispense Word and Censures:
5. That holy things are for holy men, Ordinances must be kept from pollution:
6. That visible, credible Profession is the ground of Church-communion:
7. That

7. That Admonition must precede Rejection and Excommunication :
8. That Heretical Persons, and disorderly walkers are to be censured :
9. That evidence of Repentance pleads for readmittance :
10. That Magistrates duty is, to cherish, defend, and propagate the Church, Ministers to oversee, and Members to watch over, and admonish one another :
11. That at least there may be Associations of Churches by their Officers, for mutual communion and consultation :
12. That Synods and Councils consulting about Church-affaires, are but companies of men subject to error, are not to have dominion over mens faith, or Lord it over consciences, &c.

Mark 10.
37.

Practical
Catech. p. 2.

3. A third sort of truths to be stored up are practical truths, fundamental truths of practical concernment, are in a sort the life of Religion. Our Religion is not a Notion, Christianity lies much in the Heart and Life : the young Candidate's question in the Gospel, had mainly reference to practice ; Good Master, saith he , *what shall I do that I may inherit eternal life ?* Socrates is accounted the wisest man, because he applied his studies and knowledge to the moral part, the squaring and ordering of mens Lives : Saith Dr. Hammond , and quotes an ancient saying , *The end of Christian Philosophy is to make them better, not more learned, to edifie, not to instruct :* The truth is, conscientious Practice is both the end of Know-

Knowledge, and the means of further knowledge; If we live up to his Will known, wee shall know more of his Will that's to be done: if we give up our selves to truth, we shall be *made free by truth*. Truths of a practical import, to deliver the soul from the bondage of sin, and deliver up the soul into the liberty of the Sons God, and makes him account Gods service perfect freedome: Some truths are to be believed, others to be lived upon, others to be lived up to, and so are more practical: such as these;

Joh. 7. 17.

1. That all creatures are made for the glory of God.
2. That the covenant of Works cannot be kept by any meer man since the fall.
3. That true faith closeth wholly with a whole Christ.
4. That none can expect pardon without a sincere Gospel-repentance.
5. That good works are the fruits, and evidences of a lively faith.
6. That those are only good works that have a right root, rule and end.
7. That mans best duties are imperfect, and merit no good at Gods hands.
8. That the moral Law is a Christians rule of obedience.
9. That God alone is to be worshipt, and that according to his Will.
10. That the observation of a Sabbath is a moral and perpetual Duty.
11. That Magistrates are to be honoured, and their

their lawfull commands obeyed.

12. That every man is to attend upon and all,
by vertue of his general or particular Calling.

4. Sort of truths to be hoarded up, are *experimental truths*, which are vital, and vivifical, that beget and maintain good blood (as it were) in the soul: these are the sweetest solace to a sound Believer, these reach and teach the very heart, bow the will, ravish the Affections, awaken the Conscience, and influence the whole conversation, the delightful rowling of these divine truths in the minde, help the soul to walk in the sweetest Paradise of Contemplation; these mysterious marrowie truths are like that *Song* that none could learn but the *hundred and forty and four thousand* that are redeemed from the earth. Rev.

14. 4. Or like that *new Name* which no man knoweth, saving he that receiveth it, Rev. 2. 17.

Such truths are better felt then spoken sooner experienced then exprest, indeed like those [*ἀρρητὰ ῥήματα*] *unutterable words* that Paul heard in Paradise, 2 Cor. 12. 4.

Such truths as are hid from the wise and prudent, but revealed them unto babes, Matth. 11. 25. This is a right knowing of the truth as it is in Jesus, a lying under the power and impression of divine Revelations, without this Experience, Knowledge

is a cold, dull, Moon-light Speculation, without the clear quickening heat of the Sun of Righteousnesse; nay, the choicest truths of the Gospel cannot be discerned but by Experience, Divinitie is not a speculative, but

affective

Theologia
est scientia
affectiva,
non speculativa. Ger-
son.

affective knowledge : Treasure up such truths as these.

1. That by nature we are averse to good, and prone to evil.
2. That we have no free-will to saving good, but are passives in conversion.
3. That regeneration is a through change of the whole man, in heart and life.
4. That faith and repentance are the gifts of Gods free-grace.
5. That a sinner is justified only by Christs merits imputed, not by works.
6. That conformity to God is an inseparable companion of communion with God.
7. That every childe of God hath the spirit of adoption, to help to pray.
8. That the best Saints in this life are sanctified but in part.
9. That a Christians best and bravest life is a life of faith.
10. That sincere Saints may be assured of the truth of grace, and title to glory.
11. That a justified person cannot totally and finally fall away.
12. That some spiritual good is exhibited in, and conveyed through the seals of the covenant.

Such precious truths as these, Christians, you are to gather, and seal them up among your treasures, and you will finde that such a treasure wil furnish your mindes with saving knowledge, fortifie your hearts against
errors

errours and oppositions, satisfie your spirits in all doubts, and objections; teach you to profit by Gods verbal and real dispensations, and prepare you for fiery trials, and hottest persecutions: you cannot stand for truths you know not, and you will not stand for those truths that you are not for, and look not upon as your treasure: you must hold fast what you have received, and therefore must you receive that you may retain, and lay up that you may live up to, and live upon them in an evil day: as a Minister, so a member of the Church must hold fast the faithful word, as he hath been taught—— *Titus 1. 9.* He must maintain truth with all his might, struggle and contend for it, fight and die in the defence of it, truth and our souls must be married, and never divorced, there are truths that we may venture our souls upon, and must venture our lives for: that's an Atheistical speech of some; that the Martyrs in Queen *Mary's* daies died o'th pet, and were too prodigal of their blood, and that God requires no man to be cruel to himself for his sake: but the Saints have otherwise learned Christ, than to denie him, or his truths before men, lest they be denied by him another day: they have not otherwise learned to love him than to lay down their lives for him, if he call them to it: and thus by being overcome they do overcome, as their Saviour before them: and as'tis on record, *Rev. 12. 11.* *They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto*

*Aliter a-
mae non
didici.*

unto the death; it is the dutie of every Christian to lay up such truths in the close Cabinet of his heart, as he may live and die by and adhere closelie and constantlie unto: we must do by truths, as *Cesar* by his books, who being to swim through a River to escape the furie of his enemies, carried his books above water with his hand, but lost his robe, so though we should be put to swim through a Sea of trouble in following the Lamb, yet must we keep the Lords Depositem, though we should lose our Garments of earthlie enjoyments, yea our lives themselves, rather than part with the sacred and saving truths of God contained in this blessed book of books, the holie Scriptures, which are to be our treasures: hence saith the wise man, take fast hold of instruction; let her not go, keep her, for she is thy life: hence some good souls have been willing to be burnt themselves, rather than willinglie to burn their Bibles, and have been rackt in pieces, rather than suffer themselves to be rent from truth: it is our great dutie to hold fast, and hold forth the word of truth, to be witnesses to the truth activelie, and for the truth passivelie, and if we maintain it, it shal maintain us, *Revel. 3. 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation—* The word of his patience may be taken either effectivelie, for such a word as works a quiet, composed, submissive frame of spirit, or eventuellie, for that word that may put a man upon the exercise of patience, so that he may suffer

*Major fuit
cura libel-
lorum,
quam puer-
pura,*

Pro. 4. 13.

Secd. Halls
Peace-
maker,
sect 1, p. 1.
read it
thorough.

suffer great hardships for it, and lay down his life, as a sacrifice on the behalf of it, yet must not a Christian flinch back, but in the strength of God run the greatest hazard for approved experienced truths of God: I know there is a difference in truths, and the value we are to set upon them, as in coines, saith a reverend Divine, whereof one piece is a farthing another no less than a pound; onlie take this rule in general, despise not the meaneest truth, prove all things by Scripture-rules, lay up and hold fast what is consonant thereunto, but above all lay the greatest stress upon fundamental points of Religion, and be not beat from your hold, through fear or favour.

So much for treasuring up Scripture-truths.

CHAP. XIV.

*What sort of Graces the Christian is to
treasure up.*

THe second head of precious commodities that a Christians breast is to be stored with, is, Divine graces, every grace is of vast worth, and excellent use, yea the least degree of sincere grace is worth a Mine of Gold; or a Princes Crown and Kingdome, 'tis said of the grace of faith, that the trial of it (or faith tried in the furnace of affliction) is much more precious than gold; that per-
iseth

islaeth— 1 *Pet.* 1. 7. None can set a right estimate upon a grain of true grace, which is no other than the off-spring of Heaven, the purchase of Christs blood, and the blessed fruit of the spirit of grace: it is part of the divine nature, the Image of God, and seed of immortalitie, grace is the muniment and ornament of the soul, 'tis the onlie emolument and accomplishment of a Christian; let the World be hurried to gather great estates, filling their houses with goods, their barns with grain, and bags with gold, let the good soul get filled with the fruits of righteousness, the graces of the spirit.

There are four sorts of graces, that I shal advise all Christians in a special manner to treasure up in their hearts.

Which are these {
 1. Directing
 2. Subjecting
 3. Profiting
 4. Persevering } graces

I. The believing soul is to lay up, with diligence, directing, conducting, resolving, and satisfying graces, that is, abundance of knowledge, wisdom, prudence, and judgment, that he may have light and sight, about the things of God: Dayes are coming, when Christians may need the wisdom of the Serpent, as well as the innocencie of the Dove: *Mat. 10. 16*
 a Christian in his journey is often puz'd with various paths, and intricate Mæanders,
 O how much worth is a spirit of understanding,
 M ing,

ing, whereby we may choose the good, and refuse the bad, and keep the straight road to Heaven? hence the Apostle praises for his *Philippians*, that their love might abound more and more in knowledge, and in all judgment, that they might approve things that are excellent, *Phil.* 1. 9, 10. The means to keep us from failing about [*ἀδιάφορα*] things indifferent, is to have a solid apprehension concerning these [*τὰ ἀσφατέροντα*] things that are excellent, or differenced from others as the word imports, *i.e.* those things that tend to sinceritie and innocencie of life, therefore he adds, that yee may be sincere, and without offence til the day of Christ, that's the best policie that helps on piety, a spirit of discerning is useful to exact walking, an enlightened conscience helps the soul to be

Eph. 5. 15. without offence : no man can walk circum-
 Eccl. 2. 14. spectly, but he that hath his eies in his head ;
 he that walks in darkness with a blinde eie knows not whether he goeth ; the eie of the minde is the light and guide of the wil and affections, and if that be blinde, those blinde faculties fall into the ditch of error, terrour, apostacie and miserie: the Christians eies must be ful of light, we cannot have too much knowledge if it be sanctified, in one act of Religion, a Christian is to look many waies, inwards at his principle, upwards, to the pleasing of God, forwards at the reward, and his end, down-wards at the profit of men, &c. There are many eies upon us, and our eies must be upon manie, some long to see our
 wel.

well-doing, others watch for our halting, we had need get wisdom to carry usefullie towards the good, and wisely towards those that are without: there's great necessity of true solid knowledge, to discern our own dutie and exercise charity, to minde our own business, and yet to do good offices to Saints, and sinners, and to keep within our place and station: we shall finde some difficulty so to carry our selves as not to give offence carelessly, or to take offence causelessly: we should learn to see with our own eyes, and not be led by multitudes, or wise, or learned; or godly: Oh what a blessed thing is it to be wise unto that which is good and simple concerning evil? with how much more ease may a Christian go through his Christian course with, than without, a solid knowledge? for wisdom is profitable to direct: yea it strengtheneth the wise more than weapons of war: therefore it excelleth folly as far as light excelleth darkness: practical wisdom is infinitely beyond speculative, hence saith *Solomon*, the wisdom of the prudent, is to understand his way, *Prov. 14. 8.* this treasure of directing graces is practical, it helps the tongue to answer discreetly, the feet to walk exactly, the hands to work compleatly, to spend no time or pains in by-ways, or by-blows: and it also concerns a mans self, it doth not range abroad, and forget home, the greatest Politician is a very fool that cannot order his own affaires with discretion, he that is not wise for himself is not wise at all,

M 2

God

Rom. 16. 19.

Eccl. 10. 10.
Chap. 7. 19.
Chap. 3. 13.

*Quicunq;
ad hunc
scopum non
dirigunt
studia sua,
feri potest
ut multum
sint ac
laborent,
sed nihil
quam ut
gantur per
ambages
nullo pro-
fectu.
Calv. in loc.
Col. 1. 10.*

*2 Pet. 3. 16
Jam. 1. 8.
Eph. 4. 14.*

God wil accept, and men wil praise that man that doth wel to himself: *Paul* prayes for the Saints at *Coloss.*, that they might be filled with the knowledge of his wil, in all wisdome and spiritual understanding, *Col. 1. 9.* For what end? why not to talk, but to walk worthy of the Lord, *vers. 10.* That's the only knowledg that ends in holy practise: soul-profiting is the end of spiritual understanding: they that aim not at this end, and by their studies are not furthered in this work, may have the repute of learned men, but shal never pass for judicious Christians.

Oh sirs, take much paines to lay up these graces that may direct you; certainly there is a vast difference betwixt a Christian of a solid judgment, and another of a weak head, though both sincere, the one knows duty, and lawful liberty, the others conscience is wofully perplexed with nice and needles scruples, which render him a burden to himself, and offence to others, and expose him to a World of temptations: An unsettled soul, that yet is wel-meaning but ignorant, is a Theater upon which Satan and seducers do act dreadful Tragedies: it is unstable souls that wrest and pervert the Scriptures, that are only constant in inconstancy, and are tossed to and fro with every wind of Doctrine: Alas, these receive a new impression by every Sermon or Company, and as quickly part with, as they speedily close with a new notion, so that you cannot tel where to finde them: But now a sober solid, wel-taught Christian hath fixt the

the Staffe, and you may know where to finde him; and he knows where to finde his own Principles, he moves alwaies upon the solid Axle-tree of Scripture-truths and Duties, and by the help of this Sun can ordinarily finde his way in the dark mists of Errour, and by the hand of the Spirit he is led through the dark entry and narrow passage of Dutie to rest and satisfaction: hence it is said, that a *spiritual man judgeth all things*. i. e. that are doubtful, and is by this stock of directing graces assisted to behave himself wisely in a perfect way: *Psalms 101. 2.*

2. Treasure up subjecting graces, that may help you to bear Gods will, and freely to submit to his dispose: Such as patience, humility, self-denial, weanedness from the world, heavenly-mindednesse, and that Rare Jewel of *Christian contentment* in all conditions: Oh what a happie soul is that to which nothing can come amiss, that is furnisht for every storm? *Paul* was a brave Scholar in this suffering School, *Phil. 4. 11, 12.* he had learned in all estates to be content: Its an hard task, and long Trade, but what cannot grace undertake and overcome, through the help of assisting grace? The truth is, a treasured Christian may say with *David*, *My foot standeth in an even place*, and so is stayd for all assays, as 'tis in Meeter: come what can come, the gracious soul will light upon his feet, and stand upright, and not wrench his foot by turning aside into crooked waies: as a good man lies square to every command of God, so he doth

righteousness at all times: Wicked mens design is to push away the feet of the godly from their standing in holy paths and outward comforts, therefore must they *make strait paths for their feet, lest that which is lame be turned out of the way*, Heb. 12. 13. i. e. Get a principle of health and rectitude in opposition to that way-ward and wandering disposition of heart that is naturally in all men, that you may not turn aside to the right hand nor to the left, but hasten with a right foot in a straight course to the goal of Glorie: Grace strengthens the souls joints and helps against haking, Courage and holy resolution is a shooing of the Saints feet that they may walk steadily in slippery places: *the whole Armour of God*, even the precious stock of Christian graces will fortifie the believing soul against the sharpest Encounters: Above all preparative for sufferings, there's none doth so bow the spirit to bear burdens, subject the heart to the Lords pleasure, help the soul to wait his leisure, and secure from danger, so much as that

Heart-quieting grace of Faith: this is the way to strength and safety, a believing soul is fit for any condition, and will live by his Faith when all things fail, nothing can daunt him, all things are easie: *He is*, saith an Ancient, *invincible in labours, strong for dangers, rigid against pleasures, hardened against the alluring baits of the world*: Oh the excellency and necessity of Faith, courage, and a Christian magnanimities, a believing soul moves in an higher Orb than other Saints, as one saith, *and leads*

up

Psal. 125. 1.

Pro. 18. 10.

Invictus

ad labores,

fortis ad

pericula,

rigidus ad-

versus vo-

luptates, du-

ro advers-

sus illeco-

bras: Ambr.

up the van of the *Militia of Heaven*: Faith sets the soul as an impregnable Rock in the midst of the Sea, and splits the waves of mens malicious threats and hot revenge, so that it can say, as *David*, in God have I put my trust, I will not fear what flesh, what man can do unto me, Psalm 56. 4, 11. Amongst other subjecting graces be sure you lay up a good treasure of that incomparable grace of meeknesse, which captivates the understanding to the obedience of Faith, and moderates the will to a due submission to the Lords dispose, and silenceth the lips against all murmuring expostulations: this precious grace takes all well that God doth, and doth not rage against the Instruments, it yieldeth active or passive obedience to Superiours with chearfulness, though it dares not yield up its judgment to the guidance of any mortal man, or Church on earth, yet it meekly lyes under the censures and punishments of men, committing all to him that judgeth righteously, as *Christ* did, 1 Pet. 2. 23. These and such like suffering graces, and dispositions must Christians store up, that they may suffer according to the will of God, both for cause and call, and carriage in the sharpest conflicts they may meet with upon earth: The truth is, Sirs, You little know what lies betwixt you and the grave, you have not yet resisted unto blood, but you may: you little know what Religion may cost you, you may go through a long *Vale of the shadow of death*, to death, and fight with beasts at *Ephesus*, and Luke 14. then mount up in a fiery Charriot to Heaven: 26. to 34.

See Meekness largely discuss'd in Dr. Hammonds Pract. Catech. p. 107. to 118.

Luke 14.

26. to 34.

Sit down then and reckon the charges in building the Tower of Religion, and whether you have armor of proof to carry you through an Army of dangers and difficulties : Stock your selves for a storm, frame your backs for a burden, melt your wils into Gods Will, as you desire to hold out against fainting and despair, and as you desire to hear that blessed *Eugè*, and sweet *Encomium*, from Jesus Christ, in *Revel. 2. 3-7*—And hast born, and hast patience, and for my Names-sake hast labour-ed, and hast not fainted—to him that overcometh I will give to eat of the tree of Life, which is in the midst of the Paradise of God.

3. Endeavour to treasure up profiting graces, I mean such as will help you both in doing and receiving good : For the first, lay up such graces as will render you serviceable in your places, *Rom. 14. 19.*—Let us follow after the things which make for peace, and things where-with one may edifie another, such as brotherly-love, or kindness, charity, meeknesse, forbearance, gentlenesse, condescention, mutual Sympathie, compassion to soules, and zeal for Gods glorie, a publick Spirit, and an heart to lament the sins and sufferings of the Church ; 'tis a blessed thing to be of puclick use, it adds lustre to what is truly good to be diffusive, and communicative. Some Christians have those useful gifts and graces, that others (though truly good) may want : the more good you have, the more good you may do : the Administration of the Spirit is given to every man to profit withal, *1 Cor. 12. 7.* God layes
in,

in, that we may lay out, and we are to lay up great treasures on purpose that we may do the more good : that's an excellent expression of *Luthers*. that *all things are made free by Faith, and all things are made serviceable by charity or love* ; It is the propertie and pleasure of a good soul to be doing good : Living Springs send forth streams of water, dead Pits must have all that they afford drawn out with Buckets : the fuller a gracious soul is, the more freely will he communicate : there is as much comfort in doing, as in receiving good : you must be fitted for both, therefore pray for, and put on (as the Elect of God) bowels of mercy, kindnesse, humblenesse of minde, meeknesse, long-suffering, *Col. 3. 12, 13.* that you may be disposed to glorifie God, edifie others, and serve your generations according to the will of God, and at last give a good account of your Talents and Stewardship : Blessed is the man that hath his Quiver full of these blessed shafts, Boxes full of Cordial Receits, whereby he may both wound sinners by admonition, and heal them by the sweet words of consolation. And then 2. You had need treasure up profiting graces, *i. e.* such as wil help you to get good to your own soules by all Gods dealings with you : Mix the Word and Rod with Faith, receive all with meeknesse, bring forth fruit with patience : All that God doth is for our profit, even tokens of his anger is for our advantage, Corrections are for our instruction, partaking of his holinesse is the peaceable fruit of righteousness

*Omnia li-
bera per fi-
dem, omnia
serva per
charitatem,
Luth.*

Heb. 12. 6-10.

ousness that God aims at in all our troubles : All things would work together for our good, if we had a receptive principle, to him that hath a treasure shal more be given, according to the proportion of grace received and improved : Ordinances would do us more good if we had grace to get good by them; an heart sanctified and stored with improving graces, is like Tinder, which soon takes fire, and is apt to keep it, till it be forced out : Naturalists observe, that Transmutation is easie in Symbolical Elements, such as agree in some prime qualities : Water is more easily turned into Air than into Fire : even so, an holy and spiritual heart wil be easily wrought on by holy and spiritual Ordinances : for here is an agreement in qualities, gracious qualities make the soul both receptive and retentive of heavenly impressions : grow in grace every day, and then you'l get good by all that God doth : There are several graces that dispose the soul to spiritual proficiency, as sensibleness, brokenness, and tenderness of heart, fit to receive divine impressions, which plowes up, and prepares the ground for the seed : and then apprehensiveness of spiritual wants, burdened with sin, breathing after God and grace with longing hungry desires, which capacitates the soul for both sanctifying and satisfying incomes : strength of Grace is usually seconded with sweet discoveries, 1 John 2. 14. *I write unto you young men, because ye are strong and the word of God abideth in you* : Strong and stored Christians have many precious Epistles

Jer. 4. 3.

Epistles from Heaven; That's the third.

4. Treasure up persevering, perfecting and crowning Graces, furnish your hearts with such Graces as may help you through this world, and through death, and land you safe on the shore of Eternitie, such as these, sincerity, humility, faith, hope, love, the fear of God, delight in him, resignation to him, resolution for him, contempt of the world, desire of Heaven; if you have these Graces you shal never fail or fall: unsound Professors may and wil fall away, but such as are thus rooted shal grow up as high as Heaven, Hypocrites may ascend many steps towards Heaven, but he that hath sincerity at the bottom and perseverance at the top of this Ladder shal not miss of Glorie: O see to the uprightness of your hearts, and truth of your Graces, be not mistaken about your state, build high by laying the foundation low, if the root of the matter be in you, it shal not be eradicated; saving grace wil end in eternal Glorie: *the girdle of Truth, the breast-plate of Righteousnesse, the shooes of Heroick Resolution, the shield of Faith, the Helmet of Hope, the Sword of Scripture-truths, and constant fervent prayer, wil help the conflicting soul to a glorious Conquest, and God wil set an inaccessible Crown upon the conquering Head of a persevering Saint: if you lay up persevering Graces, you shal hold on and hold out, if your love abound in knowledge and in all judgment, your soules shal be without offence till the day of Christ, Phil. 1. 9, 10.* What would

Eph. 6. 14,

15. 16, 17,

18.

would you give Sirs, to come safely to Heaven? Why! Do but lay up a good foundation for your selves against the time to come, and thereby you do (as it were) lay hold upon *eternal Life*, 1 Tim. 6. 19: *Press forward*, and be aiming at *perfection*, take heed of (so much as) seeming to fall short: heap up such Graces, so many, and such degrees and measures of them, that an abundant entrance may be made for *you into the Kingdome of Christ*, 2 Per. 1. 11. the great direction there prescribed is an addition of one degree of Grace to another, or rather of one sort of graces to another, and the word in Greek that's translated *adde ye* [vers. 5.] is an elegant allusion to *Virgins dance*, who link themselves hand in hand, and observe a decent order in their recreating exercises: and 'tis observable that the same word is used in *ver. 11.* to express the adding or ministring to such a soul the entrance into Glorie: to note to us, the nearness and propinquity betwixt the highest degrees of Grace and the state of Glory, the link and chain of divine Graces, reacheth from the first uniting Grace of Faith, to the God-injoying grace of perfect love, these Virgin-graces going hand in hand in a believing soul, lead it higher and higher, til they bring it into the Princes presence, and Bride-groomes Chamber: Oh how merrily wil you dance to heaven, with these concatenated graces! the Lord stil taking by the end of this golden Chain, and drawing your souls every day nearer to glory, for the same Apostle saith,

We

ἐπιχορη-
γῶσθε.
proprie sig-
nificat cho-
rum duce-
re, ἀπὲν
χόρος ὁ
ἀγῶ, du-
co. Beza.
ἐπιχορη-
γῶσθε-
ταί.

Allude to
Psalm 45.
14, 15.

We are kept by the power of God, through faith, to salvation, 1 Pet. 1. 5. So that the soul is happy, by the Lords keeping and acting the grace of faith; we shal persevere, by the assistance of God, as the efficient cause, and in the exercise and increase of all graces, especially faith, as the meanes: thus are Christians to treasure up all persevering graces, that they may not taint by the way, but hold out, and that their last may be more than their first, and this brave fabrick of grace may be raised up as high as Heaven: onlie I entreat you, be sure that you lay Christ for a foundation, and dig deep in humiliation; you'l never have a perfection of degrees, except you have a perfection of parts in integrity of heart; and you'l never reach glorie, unless Christ draw you with him, in his ascension by his merit, and spirit, therefore see to your interest, and then grow in grace, and if you do these things, you shal never fail.

CHAP. XV.

What experiences are to be treasured up.

THe third sort of precious useful goods, that the Christian is to lay up, is those various experiences, he hath in all passages of his life; certainly a Christian may be a great gainer this way, this is a grand dutie, a Character of solid wisdom, and a meanes of more: So saith the Psalmist, concerning the various acts of divine providence, in *Psal.*

107. 43. *Who so is wise, and will observe those things, even they shall understand the loving-kindness of the Lord: q. d.* Such as set their hearts to consider of the Lords blessed and embroidered workmanship in the World, have wise and observant spirits, and shal grow stil wiser, and see more of God in his dispensations than other men: God opens his secret Cabinet to observant Christians, but he is much offended with those that regard not his works, and threatens to destroy them, and not to build them up: *Psal. 28. 5.* But this is too high a work for brutish fortish souls, it is the good soul that layes up experiences, the righteous man, saith *Salamon*, wiselie considereth the house of the wicked. *Prov. 21. 12. i. e.* He takes notice what becomes of it, how the Lord deales with wicked men, and their houses: and so in all other affaires, both publick and private, God's carriage to both good and bad, in mercy and judgment, as Scripture testifies.

Psal. 25. 14
Isai. 5. 12.
Psal. 91. 5,
6, 7
Jer. 9. 12,
13.
Hos. 14. 9.

But I shal rather keep close to the Christians personal experiments that relate to himself, and desire every childe of God to treasure up experiences of these four sorts.—

- VIZ. {
1. Of the vanity of the World.
 2. Of the treachery of his heart.
 3. Of the bitterness of sin.
 4. Of Heavenlie discoveries.

1. Lay up experiments of the Worlds vanity, *Solomon* made such a Collection all his life

life long, and recoilects it in his *Ecclesiastes*, in his declining old age: he had great opportunities, and large faculties that did capacitate him for such an experiment, he knew better than any man breathing, what the flattering World could do for her beloved minions, yet cries out at last, *all is vanity, yea vexing vanity*: and the whole book is an Induction of particulars, to prove this assertion: And what can the man do that cometh after the King? alas, sirs, if you make the like disquisition, you must needs make the same conclusion; you cannot search more into, nor make more, of the creature, than *Solomon*, yet he found vanity ingraven upon the choicest enjoyment: and have not you also found the like in your time and observation? Wel then Christian, rub off the rust and dust of old experiences, read the wise-mans last and soundest lectures on the whole Creation, and let your dear-bought experiments comment thereupon, and lay up both text and comment in your hearts for after-times; poor soul, consider, didst thou ever trust the World, but it deceived thee? Hath it not failed thee at such a time? and disappointed thee in such a case? O how didst thou blesse thy self in such an expectation? but alas, thou didst but grasp the sand or smoak: hast thou not found riches uncertain? friends inconstant, relations vanishing? have you not seen the World passing away, and the treble enoyments of it, pleasure, profit, and preferment, (just like the sliding stream of a swift River) hastening towards their
pri-

Ecc. 2. 12.

1 Tim. 6. 17

1 John 2.
16, 17.

Act. 15. 13.

1 Cor. 7. 31.

Χημικ

Hai. 29.

7. 8.

*Nihil aequè
adeptis et
concupis-
centibus
gratum.
Plin.*

primitive Chaos of vanity and confusion? However men may be bewitched with the Worlds bravery, yet the spirit of God judgeth of it, but as a meer phantasie, or Pageant-shew, or as a Mathematical figure, which is but a notion, an Idea in the fancy or imagination: at the best 'tis but an accidental figure without substance: what solid content have you ever found in it? when you have sought to the Creature, hath it not answered, 'tis not in me to fil the soul, or do you good? or at best but like a dream of the night-vision, when the hungry and thirsty think they eat and drink, but are faint when they awake: have not your souls found this too true by sad experience? why now, lay up these things, produce them out of your store, and learn thereby to trust the World no more: Oh what good may these do you upon a temptation to carnal confidence: tremble to pierce and prejudice thy soul again, never lean upon this broken reed, that wil run into thy hand and heart, and pierce thee with many sorrows here, and be in danger to drown thee in eternal perdition, 1 Tim. 6. 9, 10. The truth is, there's nothing answers our desires and hopes in this World, nothing pleaseh us so wel in the fruition, as in the expectation, we finde the World but a lie, and the sweetest comforts, lying vanities, and (as one saith) our leaning-staff becomes a knocking Cudgel: wel then, since you have found it so, look upon it as so, and lay up that experiment.

2. Lay

2. Lay up experiences of the treachery of the heart, read over Mr. *Dykes* Treatise of the deceitfulness of the heart, and compare your own experiences with that book: But especially read and study wel this multifarious book of a base heart, consider and remember those wayes of guile and guilt, that have cost thy soul so dear: as thus, in such a duty my heart gave me the slip, in such a temptation my heart led away my hand or foot, and caused my flesh to sin, in such an enjoyment my perfidious heart was stollen away, in such an affliction I had discontented risings of heart, and my tumultuous quarrelsome spirit made me to speak unadvisedly with my lips, I'll never trust this deceitful heart again; who but a fool wil venture his whole estate with a known Thief? what wise man wil trust a known Jugler? *Solomon* saith, *He that trusteth in his own heart is a fool*: *Pro. 28:16*. and I shal be the most errant fool that breatheth, if after so many cheating tricks, I should confide in this perfidious Traitor. Ah Christian, I appeal to thine own experience, how many a woful instance hast thou had of the hearts deceitfulness? It is apt to deceive, and as easie to be deceived, and self-deceit, is the most dangerous: the heart, since the fall, is naturally of a vafrous, subtile, and fickle temper, and is stil made worse and worse, by the deceitfulness of sin, *Heb. 3. 13.* which is as it were woven and twisted in the frame and constitution thereof, and so those two cheats conspire to undo the poor soul: and

N

were

*Quisq; sibi
Satan est.*

*A malo ho-
mine meip-
so libera
me Domine*

*ut nemo
in sese ten-
eat descen-
dere nemo.*

were not God a more fast friend to the Saint, than he is to himself, there were no salvation for a lorry sinner: for every Man is a Sathan to himself, and the sincere Saint will pray most (with Divine *Austin*) to be delivered from that evil man himself; and is more afraid of the folly that is bound up in his own heart, than of assaults from without: and indeed the reason of a souls self-confidence, is self-ignorance, or not laying up experiences of the hearts deceitfulness; the truth is, a poor self-deceiving sinner dares not look into his heart, lest he finde not things there as he fancieth, or would perswade himself, but puts all to the venture, like a desperate bankrupt; but a child of God cannot but see this treachery that others hide or counterfeit, and willingly sees it, and as sadly laments it, and as watchfully avoids those deceits: observe it, though deceivings by the heart be bad, yet observing and laying up such sad experiments is certainly good, and of singular use to the sincere and serious soul: the Lord help us all so to note, and be afraid of our naughty spirits, that we may trust them less, and God more, while we live.

3. Lay up experiences of sin's bitterness: consider what were the insinuating waies of sin and Satan to intangle you, and the sad effects of sin, what tears, and groans, and bitter bickerings it cost your captivated souls, to extricate your selves, and regulate your state: Oh the intricate windings of that crooked Serpent? what strange and subtile methods

rhods and devices did Satan use, to trap and overtake you with his fresh and furious assaults ! how often hath he presented the bait and hid the hook, hath he not set before your credulous souls, the pleasure or profit of a base lust ? hath he not extenuated sin at first to bring you to commit it, and afterwards aggravated it to drive you to despaire ? sin doth cheat us with golden Mountains, as one saith, but leaves us in the luds at last : the first act of delightful conception ends in painful or mortal travel under divine indignation : though sin was delightful at the first, yet it alwaies proved bitterness in the end : ask your own hearts, what fruit had you of those things whereof you are now ashamed ? the awakened conscience wil answer the end of those things is death, deadly pain, or eternal death, repentance, or vengeance : your wilde Oates sown in youth with delight, rose up in bitter Hemlock and Wormwood ; though wickedness was sweet in the mouth, yet it is turned to be as the gall of Aspes within : yea the cruel venome of Aspes, as *Moses* testifies, i.e. per meto-capital, deadly, biting payson, so it proves : Oh the dreadful stings and pangsthat sin left behind it ! with what feares and teares, terrours and horrors did it fil the poor penitent soul ! what broken bones and affrighting cares had the offending prodigal before he was admitted into his fathers sweet embraces ! how long did the humble suitor lie at the gates of mercy before he could get admission ! or see the Kings face, or obtain the joy of Gods sai-

Jam. 1. 14.
15.

See the
sights of sin
opened in
Capel on
Temp.

pag. 21. 10
36.

Rom. 6. 11
Job 20. 12
13, 14.
Deut. 32.

33.
וְנָתַתִּי
Et caput,
nym. Vene-
num, quod
capiti aut
dentibus
serpentis
vel aspidis
inest ; ve-
nenum ca-
pitale et
mortiferum

vation? not that God is so hard to be entreated, or delights in a poor Creatures malady or misery, but that he may affect the heart with the evil of sin, stir up more longings after grace, prize Christ and pardon, and learn to sin no more; therefore he keeps the soul long in suspense, even when his bowels yearn upon it, as *Joseph's* did upon his brethren, upon the like ground, as he dealt with *Miriam* in healing her body of the Leprosie, if her father, saith he, had but spit in her face, should she not be ashamed seven daies, *Num. 12. 14.* Thus God would have us to know, the worth of his favour, by the want of it for a season: surely, sirs, if you would lay these sad experiments in store, it would prove a notable Antidote against the next assault: the burnt child wil dread the fire: Oh what sin-aborning resolutions had the penitent soul in its deep humiliations? if you had come to *David* whilst he was bathing himself in briny teares, and said, what saist thou now to murder? how dost thou like thy fleshy lusts? wilt thou buy repentance at so dear a rate? and fall again into uncleanness? would he not have answered, O no, God forbid that I should sin again? I wil be racked or torne in peeces, rather than dishonour my God, grieve his Spirit, and fill my poor soul with such tormenting troubles: Certainly, when poor *David* was roaring, by reason of the *disquietness* of his Spirit, when there was *no rest in his bones because of his sin*, he had other thoughts of his sin now, then when he was entring and adventuring

venturing upon the act, or engaged in it: there's no man so brutish scarce, but will abstain from that which experience tells him hath done him hurt: a wise man will forbear stale-drink when he knows infallibly it will cast him into a fit of the stone: So the Christian that hath laid up experiences how dear sin hath cost him, will thus argue, I remember what an ill condition sin brought me into, I had need sin no more lest a worse thing come unto me: Sin broke my bones, but now if I sin again I fear it will break my neck, sin filled my soul with heart-shaking fears; but I may expect it will now fill me with heart-desolating despair: it brought a hell into my Conscience before, but now I fear it will cast my soul into hell: Lay up and make use of these sad experiments, and I may then almost say, Sin if you dare:

4. Lay up *divine Discoveries*, which your soules have had sweet and satisfying experiences of: if you be Christians, such you have had, I dare say, and you dare not deny: I find very many precious Saints that have kept a Diary of Gods dealings with their souls, as Reverend Mr. Carter, and many others: there are two sorts of Experiences that I shal commend to you to treasure up: 1. Special Providences; 2. Spiritual Influences:

1. You are to lay up *Experiments* of Gods gracious Providence about you; the Wise God hath so disposed of affairs concerning his People, that one part of our lives may help us in another, the Van and former part of our

daies may contribute to bring up the Rear and remainder of them : as thus, the soul argues, The Lord hath helped in such a strait, directed in such a doubt, prevented such a fear, broken such a snare, and he is the same God still, and will help for the future : Let the Saints set up some [*Eben-ezer*] stone of help, as a memorial of former goodness : Let souls make use of the excellent Scripture-Logick, *Hath, Doth* and *Will Deliver* ; Write down Signal Providences, or lock them up in the safe Chest of a sanctified Memorie, and produce them when you are non-plust, and have your back to the wall : Sweet experiences of by-past deliverances are not the least part of a Christians treasure : though I would not have you dote upon them, or imagine that God can go no further than he hath gone, which may more daunt you in new and greater troubles, yet withal, do not despise them, and slight them, but lay them up and plead them with the Lord as the Church often doth : One part of *Psalm 74.* is a sad complaint of Gods anger, and the Churches affliction ; the other part is an encouraging rehearsal of former Providences : Thus the assistance formerly vouchsafed proves an argument for the Saints future encouragement :

Isa. 51. 9,
10. chap.
64. 1, 2, 3.

2. You must also lay up *Experiences of soul-inlargement* and refreshing Comforts : as thus, In such an Ordinance I met with God, and beheld his Reconciled Face : In such a Duty my graces were quickened, exercised, encreased : In such a Chamber or Closet my heart

heart was warmed, melted, satisfied : In such a Company with such a Society was my soul enlarged, resolved, and sweetly transported beyond my self : Oh what a blessed day or night was that unto me, when I had the kisses of Gods mouth, the smiles of his Face, and had a clear acquittance sealed to my conscience of the remission of my sins ! I well remember it, and my heart danceth within me to think of the sweet daies of mutual intercourse that God and I have had together ! These are not alwaies to be expected, such Sweet-meats of divine Joy are not a Christians constant common fare, a pining time may come, I'll make much of, and long store up such sweet & secret hints of Love against a time of need. God forbid that I should lose this Token for good, this broken Ring, this Pledge from Heaven : this may stand me in stead in a dark & gloomy day, when the Lord shal frown upon me as an Enemy, and put me from him as though he would forsake me, then will I say unto God, as *Job*, *Thou knowest that I am not wicked, Lord, dost thou use to deal so with wicked men, or reveal thy self thus to them that know thee not ?* Art thou wont to stir up in the careless world, such penitent bemoanings, such ardent breathings, and such vehement pantings after thy self ? And hast thou ever given in such familiar discoveries to unregenerate soules, as my heart hath had experience of many a time ? and is this the manner of man, O Lord ? Are these thy waies with unsanctified soules ? Wilt thou

hold communion with those that never were united to thee? Doth not such communion pre-suppose an union? either these Experiences are false and counterfeit, or I am thine, for whom thou *lovest once, thou lovest to the end*: though I be fickle and inconstant yet thou art the same, and unchangeable in thy love; now I dare not say that all these sweet Experiences are meer fictions, dreams and shadows, no, God forbid; I humbly hope they were genuine evidences of thy special Love, arising from and built upon the Word and Spirit, yea they carried their evidence along with them, and left such stamps upon my soul as can never be forgotten or worn off: I can appeal to thy self, O Lord, if such passages were not betwixt thy self and my heart, which no creature upon earth hath known off; and since thou canst not deny thine own Name in-graven on my heart, and sealed sweetly to me, I commit the matter wholly to thee, though now thou seem to carry strangely towards me, as though thou hadst quite cast me off, yet thou art my God still, my loving Father, and only Friend, I cannot part from thee, I will not let thee go; there was once love betwixt us, and though now in wisdom and faithfulness thou seem to smother thy bowels of Mercy, and restrain the effects of thy Love, yet thou hast the same heart now as thou wast wont to have, I know it by the workings I feel in mine own breast towards thee; And therefore Lord I hang upon thee, and plead (with David)

Where

Where are thy former loving-kindnesses which thou shewedst to me? Psalm 89:49.

Thus, Christians, thus lay up, and thus draw forth your sweet Experiences in such a time of need, in this Night of desertion, as *Thamar* once did produce *Judahs Staffe*, *Signet*, and *Bracelets*, as her *Pledge* when she was brought out to be burnt. O Sirs, when God deals graciously with you, cast not these precious Love-tokens at your heels, as whorish spirits do, but lay up these testimonies of Love, sent from your *Husband Christ*, among your choicest treasures. that you may produce them as occasion serves.

CHAP. XVI.

How a Treasure of Comforts is to be laid up in the Heart.

A Fourth Treasure to be hoarded up in the breast of a Believer, is the sweet and satisfying comforts of the Spirit. 'Tis true, these are the Arbitrary and immediate effects of the sanctifying and sealing Spirit, yet ordinarily comfort is dropped from Heaven into the believing Soul in a way of Duty and holy endeavour, the nearer we approach to the Sun, and the more light and heat, now exercises of Religion are a soules approaching to the Sun of Righteousness, and for this cause 'tis good for us to draw near to God, that we may anchor and center our souls upon

on him, where only we shall have Rest: This present Reward wee may finde in keeping Gods Commandements, Grace and Peace, Holiness and Comforts go usually hand in hand, *for her wayes are wayes of pleasantnesse, and her paths are peace*, Pro. 3. 17. *And great peace have they that love thy Law*, Psalm 119. 165. Every gracious act hath some degree of comfort annexed to it, peace is in them, as well as on them, that walk according to Rule, and these *good old wayes* bring us to rest in God, and produce a blessed Sabbath of Rest in our spirits: if you keep Gods Commands, Christ will *send the Comforter to you*, nay, *himself will come unto you, and make his abode with you* John 14. 15, 16-23. Be much in the performance of holy Duties, and enjoyment of God in Ordinances, and therein you may behold his beautiful Face, and hear his pleasant Voice: here you may suck and be satisfied at these *breasts of Consolation*, through these blessed *Pipes* you may derive solid Joy, and enjoy ravishing sweetnesse: improve Scripture-truths, and spiritual Graces, lay up reviving Experiences, and the result of all will be refreshing Comforts.

But besides these, I counsel you to hoard up and make much of such thoughts as may be streams to feed and fill the well of solid, settled comforts in your hearts: Take only these four Directions:

1. Lay up all your comfort in God alone: 2 Cor. 1. 3: *God is the father of Mercies, and the God of all consolation*; there's not a beam of Light or stream

stream of Joy, but what proceeds from this Sun and spring of Grace and happinesse : the great God that made all things with a word, can speak and make peace in the confused heart, 'tis one of his Royal incommunicable Prerogatives, *Iſa. 51. 12. I, even I am he that comforteth you,*—If God comfort, who can sadden? and if God afflict, who else can comfort? The Air lights not without the Sun, the fuel heats not without the Fire, neither can any Instrument chear up a drooping heart, where God suspends his influence; but Gods Children have been encouraged and comforted in God in the absence of other comforts, as *David* and *Habakkuk* : O Christians, learn this divine Art of fetching all your comforts from God, lay up your stock of comfort in the Rock of Ages, this will be as *honey out of the Rock, as water from the fountain*, that comes freely, sweetly, purely and abundantly : if you lay up all your comfort in the streams, what will you do for comfort when the streames are cut off? if you hang your comfort on every hedge, it will be far to seek in a day of need : but if God be your portion, the Antidote is at hand, so that you need not fear poisoning or perplexing evils, for his very *Rod and Staffe shall comfort you* ; Old *Chytrius* had this only and all-sufficient Medicine and Remedy in his troubled affaires, to support his fainting heart, the Fathers heart, the faithful Word and powerful hand of *Jehovah*, and thus he sings,

Job 34. 29.

1 Sam. 30.

Hab. 3. 17,

18.

*Una est in trepidâ mihi re Medicina Jehova,
Cor Patrum, os verax, omnipotensq; manus :*

Hence it was that holy *David* disclaims all the world, and saith, *he hath none in Heaven, or earth besides God*, Psalm 73. 25, 26. and when all was gone he had stil a sufficient portion in the absence or opposition of all the world; hence it is that the Saints have been like *mount Zion*, and remained impregnable in the midst of waves, being settled upon the Rock of *Agges*: O Sirs, could you account God your exceeding Joy, how sweetly and chearfullie would you go to his Altar upon all occasions, Psalm 43. 4 And if you lay up your comfort in God, you may know where to finde it when you have lost it, and none can take your joy, because they cannot take your God away from you: That's the first:

2. Lay the stress of your Comfort on *free Grace in justification*: here only is the spring of all your comfort, Rom. 5. 1. *being justified by Faith we have peace with God*—Yea, peace within, in our own consciences, *for we glory in tribulations*, ver. 3. Gratuitous justification is the ground of all Consolation: Christs righteousness *imputed* is the sweetest word in all the Scriptures, which is ten times repeated in Rom. 4. though Papists make a mock of it, let Protestants make much of it, it is the sweetest Flower in our Garden, the *Jachin* and *Boaz* of our Gospel-Temple, the Ladder whereupon soules ascend to Heaven, our only comfort

fort is bound up in the Covenant of *Free-grace*, not in that of works : Stick to this, stickle for this, let all go, rather than let this go, it is the chief Article and principle of our Religion, upon which the Church stands, without which it falls, as *Luther* saith : O therefore let no mud defile this blessed stream, study free grace, ascribe all to free-grace, lay up thoughts of undeserved distinguishing grace. Remember what our blessed Redeemer hath done and endured, let the dolours of his soul be the solace of your hearts : fetch your onlie comfort from his bitter cross : consider, how fully Christ hath satisfied divine justice, how large and liberal the Gospel-proclamation is, how our dear Redeemer opens his armes and bosome to embrace repenting prodigals, how he bids all welcome, and never yet cast off any that came unto him : how he hath pardoned infamous sinners, and hath received gifts even for rebellious : roll these in thy minde, clap the promises warm to thy heart, let the hyssop of faith sprinkle Christs blood upon thy conscience, for generals afford no comfort ; particular application is the only means of consolation : an hungrie man takes little pleasure in gazing upon a feast, while he tastes not of it, *David's* Table spread with dainties in the midst of his Enemies, rather vexed than pleased those envious Spectators : 'tis a blessed thing to think of pardon of sin, justifying grace, adoption, reconciliation, but what comfort can we take therein, except we can

say,

*Articulus
stantis ant
cadentis
Ecclesie.*

Gal. 2. 20.

Joh. 20.

Job 19. 26.

2 Tim. 4. 8.

say, he loved me, and gave himself for me: my Lord, and my God, my Redeemer liveth, a crown of life is laid up for me? O this, this is the life of our lives, the support of our souls! yet if you cannot alwaies say, that grace is yours, Christ is yours, and Heaven is yours, yet be much in the thoughts of free-grace, pore not upon your vileness and unworthiness, but ponder upon that which can answer all in one word, *I will have mercy, because I will have mercy, and on whom I will have mercy*: Lay up such Scriptures as these, Rom. 3. 24. *Isai.* 53. 4, 5, 6. & 43, 25. *Heb.* 8. 12. That by the comfort of these and such like Scriptures you may have hope: they may be worth Mines of Gold, and all the World, in a day of darkness to the doubting Christian.

3. Store up your clearest evidences of sincerity: the spirit ordinarily conveyeth comfort by shining upon its own work; and by helping the soul to make practical syllogisms, as thus, whosoever doth sincerely call on the name of the Lord shall be saved, but saith the soul, I do sincerely pray and performe other Christian duties, therefore I shall be saved; or thus, grace is with them that love our Lord Jesus Christ in sincerity, but saith the soul, I love the Lord Jesus in sincerity, therefore I have the grace or favour of God; the major proposition is a Scripture-assertion, the minor, or assumption is from a souls inward experience of sincerity, and the spirit of God witnessing with an upright heart and conscience,

Rom. 10. 13

Eph. 6. 14

ence, helps the soul to this demonstrative inference and conclusion, that he is a Childe of God, in Gods favour, and shal be saved: and thence ariseth satisfaction and consolation: the poor soul by a reflex act doth view the seeds and sproutings of a sincere faith and love, and faith, though these have not purchased my husbands love, yet are they sweet effects thereof; these divine Ornaments of saving graces do satisfyingly evidence that my soul is betrothed to Jesus Christ: if your souls be all glorious within in sanctification, 'tis a good sign your cloathing is of wrought gold in justification: make sure and clear your effectual vocation, and then you clear up your eternal election: the sanctifying spirit witnesseth with the sanctified soul that it is a childe of God: and thus some understand those three that bear witness in Earth, the spirit, water and blood, to be the cleansing acts of the spirit, evidencing the souls interest in our Saviours efficacious merits: but this I desire of you, to clear up the truth of grace, fall upon the old trade of enquiring after marks of sincerity, yet do not think the bare hearing of them, or having such notes in your Books or memory, wil be sufficient meanes of comfort, but lay your hearts by them, in a close and convincing application, improve them by a self-posing examination, and then fetch inferences therefrom, in a rational way of argumentation, and lay up those deductions against a time of need, write it down that thou maist have it to shew under thy hand against

2 Pet. 1. 10

Rom. 8. 16

1 Joh. 5. 8.

against the quarrels of an unbelieving heart : treasure up the meanes and instruments of your peace and settlement, the time when, and place where your souls were satisfied, the low and hopeles state your souls were in before the Lord did visit you from on high : O lay up carefully the various circumstances about your satisfying comforts, the seasonable incomes thereof, their powerful entrance, and self-discovering, soul-recovering evidence : lay up the gradual progress, or sudden illapses of comfort into your hearts, with the strong abiding impression they left upon your spirits : finally lay up the sweet result and strengthening effects of those your consolations, that so for the future, in the multitude of your disquieting thoughts within you, these comforts may again delight your souls : *Psal. 94. 19.*

4. Lay up teares in Gods bottle, prayers in God's book, comforts in others breasts, and promises in your own; I put all under one head, for brevity sake. 1. Lay up many teares in God's bottle, comfort is the portion of mourners, it is promised by God, purchased by Christ, applied by the spirit of comfort, & only suitable to weeping mourning souls, it is the usual constant design of God to comfort those that are cast down, to heal the broken in heart, to revive drooping souls, and contrite hearts ; Do you mourne for your sins, and God wil comfort you in your mourning, the sorrowes of the Saints are like the pangs of a travelling Woman, that tend

Mat. 5. 4.
Isai. 61. 2, 3

2 Cor. 7. 6.
Psal 147. 3.
Isai. 57. 15.

tend to and end in comfort, *John 16.21*. Repentance is the ready road to contentment: the same word in *Hebrew*, that signifieth first to repent, doth also denote comforting or ceasing from sorrow, because true comfort belongs only to the penitent: the *Jews* sabbath, that with such as weep in the night, the stars and planets weep, and if they let the tears fall down their cheeks, God is ready with his bottle to receive them, which he pours (say they) upon the *Enemies* Edicts to blot the writings that the *Jews* shall receive no hurt thereby: But sure I am, God is much affected with his Childrens teares, and comes (as it were) with an Handkerchief to wipe away those tears, or rather (as the Scripture speaks) puts their tears into his bottle, and reserves them as a precious Liquor for their future comfort: shedding penitential tears is a spiritual seed-time, and they that sow in tears shall reap in joy; even sheaves of comfort are the harvest of this precious seed-plot: this briny water shall be turned into refreshing wine: according to the depth of your sorrow, will be the height of your comfort: nor a tear shall be lost that's of the right stamp: every gracious groan is set before the Lord as delectable incense, and every drop distilled from a broken heart, shall in time multiplie to a flood of joy: who was more dissolved into tears than holie *David*? and who had a heart more full of joy, or a tongue so full of the high praises of God, as that sweet Singer of *Israel*? O first, grieve much for sin, and you shall rejoice

Conj
Doluit, pa-
nituit,
1 Sam. 1. 37
35.

Niph.
Conj
dedoluit,
dolore de-
fuit, vel
consolati-
onem dat,
invenit.
Isa. 40. 1.

Psal. 56. 9.

Psal. 116
5. 6.

in, and for your grief: plentie of tears prepares for, and ushers in plentie of joy: But 2. Lay up many prayers in Gods book, as wel as tears in his bottle, be much in approaching to the Throne of Grace: the sighs of your spirits will be ecchoed with the sweet gusts of God's spirit: the spirit of grace will be a spirit of peace; as prayer goeth up, comfort comes down; God makes Children joyful in the dutie of prayer, as wel as in the house of prayer: for this (saith the *Psalmist*) shal everie one that is godlie pray unto thee,--surelie then in the Floods of great Waters they shal not come nigh unto him, *Psal.* 32.6. Prayer reacheth to Heaven, and fetcheth heaven into the heart: prayer seeketh, and the soul by faith in prayer seeth Gods face, which is a heart-rejoicing sight: it scattereth tears, lighteneth the soul, and preventeth shame and sorrow: ask, saith Christ, and yee shal receive, that your joy may be full, *Joh.* 6. 24. Therefore, Christians, pour out your heart to God, and he wil pour in comfort to you: And then, 3^{dly}. Comfort others, as you are able, emptie your selves of experiences, by communicating them to afflicted souls, and they shal recur and retreat upon you with double advantage: there is much pleasure in opening our hearts to Christian friends: when you say, come and I wil shew you what he hath done for my soul, God wil do more for your souls: if you help others, God wil help you: you little know how it may comfort you to impart comforts to others: Mr.

Knox

See *Psal.*
34. 45.

Knox rose off from his sick and death-bed, and would needs go to the Pulpit, that he might impart to others his sweet Meditations on Christs Resurrection, and the solacing consolation he felt in his soul : there's no envie in spiritual things, it's the propertie of a Childe of God to long, that others might taste of that which his soul feels comfort in : and indeed, God makes the breasts of some, to be the store-house of comfort for others, 2 Cor. 1. 6. Whether we be comforted, it is for your consolation, and salvation : not onlie by way of sympathy and affection, but by way of intercourse and communication : Besides, the more you comfort others, the more you have to pray and comfort you, the law of gratitude wil ingage them, and the treasure you have laid up in them wil dispose them to be helps to you in the day of your sadness. 4. Lastly, store up Scripture-cordials, Covenant-promises in your souls : *Psal.* 119. 50. This is my comfort in affliction, thy word hath quickened me : this was *David's* portion, heritage, and his Song in the house of his Pilgrimage ; especially improve and apply Gospel-promises, these are (*fascia Christi*) the swadling-cloaths of Christ, these are like *Aqua vite* to the fainting soul : the Scripture is ful of them, some have observed that the Covenant of grace is mentioned directly an hundred times, but by clear and necessary consequence a thousand times in the book of God : God hath laid in all these promises for our comfort, that we

Rom. 15. 4. through patience and comfort of the Scriptures might have hope: to this very end is it, that God hath not only spoken but sworn, that we might have strong consolation, *Heb.* 6. 18. Promises are the breasts of consolation,

Promissiones sunt sacra Anchorae, vela candida, multistralia evangelica, caelestes uires, spirituales aurifodinae: See Dr. Spurr's of promises.

on, at which you may suck and be satisfied: promises are sacred Anchors, to fasten the soul upon the Rock of Ages, white sails for the blessed spirit to waft over souls by, to the haven of rest; they are Gospel-pails, bowles and breasts to suckle and feed the Lords Lamb, and rich Mines to make the Christian rich in grace, and rich in comfort: therefore let Christians alwaies have these divine Antidotes at hand, for the help and support of their fainting souls: onlie look to your right to, and improvement of the promises: Divines observe a two-fold right to promises: 1. An hereditary right, [*ius hereditarium*] as we are co-heirs with Christ, to an interest in, and union to Jesus Christ, gives us this right. 2. A right of aptitude, fitness, disposedness, [*ius aptitudinale*] and this is by having holy dispositions, Gospel-qualifications, and the required conditions of conditional promises; this is necessary as well as the other, look you after both, and then you shall have the comfort of the promises, and a sure foundation of lively hope.

Thus I have endeavoured to help you to hoard up these four precious and necessary treasures of truths, graces, experiences and comforts, let none of your souls be found destitute of these, or of a large share thereof

par:

particularly, for this last: O let not the consolations of God be small in your eyes, set an high price upon them, store them up, they are not the least part of your treasures; these will fit you for Gods service, qualifie you for enduring afflictions, fortifie your spirits against temptations: you that at present are dandled upon the knee of Gods fatherly indulgence, satisfied with favour, and sit at the high Table eating and drinking in Gods presence, feasting your soules with the dainty-meates of Assurance. Consider how soon may the Lord turn the Tables, give you bare commons and water of gall to drink, and fill your soules with bitterneffe; be sure, you shall not alwaies live by this kind of spiritual sense, a time of heavineffe may come; when you must cast anchor in the dark, and act a faith of adherence upon an unseen Redeemer; yea, trust in that God whom your soules do also fear as one that is ready to kill, you: and you'll finde it an hard thing, to hang about an angry, chiding, scourging Father; therefore lay up the comforts your soules do now partake of, give God the glorie of them, and recollect them in a time of darkneffe, plead them before the Lord, and upon a due sense of those, though now you see him not, yet love him, and believe in him, and in due time you shall *rejoyce with joy unspeakable and full of glory*, 1 Pet. 1.8.

Job 15:12

Job 13:15

CHAP. XVII.

How a Christian is to maintain and encrease his Treasure.

*Non minor
est virtus
quam que-
rere parva
mereri.*

THUS I have largely handled Directions for obtaining a Treasure, and particular instructions about particular Treasures to furnish the poor soul. Now 'tis also necessary to take heed of losing or diminishing this Treasure, 'tis a piece of wisdom to keep as well as get, to maintain as well as obtain a Treasure: a little negligence leseth that suddenly which had been got with much diligence: *Salomon saith, there's a time to cast away Stones, and a time to gather stones together, but there's no time to cast away these precious Treasures, you must keep what you have and stil be gathering more:* Now to help you herein, take these ten practical Directions:

Math. 13.
19.

1. Let not Satan rob or circumvent you: he is that *evil One* that envies a Saints treasure, he steals away the *seed of the Word*, lest it become a treasure of divine Truths; He it is that most grudgeth our growth in Grace, the better the soul is treasured, the more assaults must he suffer from the *evil one*, a Pirate makes most at a rich laden Ship, a Thief breaks not into the Beggars Cottage; the Devil lets his sworn Vassals live in peace, but raiseth an hurry in the Believers heart: This Juggler will transform himself into an *Angel of light*, that like a Familiar he may pick our pockets with

with more ease and less suspicion ; as he soists in dangerous Errours under the notion of truth, so he allures to damnable sins under the paintings of Vertue : take heed of both, observe it, new Notions may eat out the heart-root of Religion as well as corrupt practices : Satan may rob us of our treasure by subtile insinuations of new light as well as grosser temptations to apparent works of darknesse : for these drink up the marrow of those spirits that should be laid out otherwaies : therefore take *Pauls* advice , *refuse prophane and old wives fables*, and exercise your selves rather to godliness, *1 Tim. 4. 7.* Strivings , though they should be even about Scriptures and the Law, may come to bee *unprofitable and vain*, *Tit. 3. 9.* Great Triflers are no good treasureurs, and many great Disputers have argued away much of their Religion ; or at least have filled their heads with Notions rather than their hearts with saving truths or savoury affections: Precious Saints have complained that even necessary Disputes have put their spirits out of tune: You have zeal little enough for the vitals of Religion, let none run in by-channels: the Lord help you to prize more a fundamental truth , and a degree of saving grace , than a fine Notion or victorie over an *Antagonist* : take heed lest Satan cast into you a spark of false zeal and blow it up to an eager dispute for an opinion , to divert or excuse you from meddling with the more weighty matters of Christianitie. O Christians, be not ignorant of Satans various methods

*2 Cor. 1. 17.
chap. 11. 23*

rhods to get an advantage against you, that he may rob you of your treasure: you know the old Serpent when he was young out-witted our first Parents in their best estate: now he is grown more cunning by almost six thousand yeares experience, and we more foolish in this dotage of the world, we are in great danger of undoing: O lets watch and pray that we enter not into temptation, keep out of Satans Road, hold him at staves-end, suspect his wiles, resist his power, that neither his seven heads by plotting, nor his ten horns by pushing, may deprive our souls of our precious treasure.

2. Fill not your hearts with the world: Carnal men have the world set in their hearts, Eccl. 3. 11. and are therefore called, *the men of this world*; Psalm 17. that have their portion therein, and that is totally inconsistent with this heavenly Treasure: and the more you admit the world into your hearts, the more you thrust out divine things: As the shining Sun eats out the burning fire, or as the abundance of weeds sucks up the vertue of the earth that should nourish the herbs and fruit-trees, just so do Riches choak the Word by a wicked encroachment they have upon the heart: the love of the world justles out the love of God, 1 John 2. 15. Love and Royaltie can endure no Corrivalls: 'Tis true, Religion begot wealth, but the daughter devoures the mother, as the Proverb hath it, worldly-mindedness is directly opposite to heavenly treasures: O let not your hearts be in the world, though your heads and hands be
in

Religio pe-
perit divi-
tias sed fi-
lia devora-
vit ma-
trem:

in it : the heart is to be reserved for God ; if Riches be placed in that Cloſet, Chriſt muſt be thruſt into the Stable : if Riches encrease Psal. 62. 10. ſet not your hearts thereon ; in the Apoſtles Acts 4. 35. times, the Saints *caſt their money and eſtates at the Apoſtles feet, thereby ſignifying*, ſaith an Ancient, *that they were fitter to be trodden upon, than doted upon, or rather to be a ſtep-ſtone to divine things, than a burden on our backs* : but the truth is, theſe outward things are too many, rather a ſtumbling block to caſt them down, than a foot-ſtool to liſt them up : it is better bee without great Eſtates, then to have them for a ſnare : tremble leſt you bee over-charged with the cares of the world, or be bewitched with the delights here below : Be not like that carnal Cardinal, that preferred his part in *Paris* to his part in *Paradiſe* : But ſay, as that noble Commander to a common Souldier, *Thou art not Themistocles*, take this traſh to thee, for ſo he called and accounted the *Persian* ſpoils, of richeſt Jewels and goodlieſt Ornaments : So do thou ſcorn to load thy noble ſoul with ſuch unworthie baggage, caſt out thoſe wares that will ſink the ſhip of your ſouls : One ſtaffe will help in your journey, but a bundle will be burdensome carriage ; a garment fit for the body is nimble and uſeful, but one that's too wide, or with a long train, is in danger to be troubleſome to the party that wears it and others : not that I would have you to caſt away the good mercies of God (though you muſt *caſt your bread on the waters*) but caſt the world out of your hearts : Let not
your

your precious souls be like the Serpents belly, joined to the dust : if you possess much of the world, let it not possess you, fear your selves in this most : How many *Demons*'s are hereby ship-wrackt ? How many *Sampsons* have lost their best strength by the embraces of this *Dalilah* ? Alas, thousands have been cheated of their spiritual Riches by its *Syren Songs*, and bewitching charmes : And therefore let our souls stand at a distance from it, make no friendship with it, let us more suspect its fawnings, then fear its frowns, a false Friend will prejudice us more than an open Foe, let no earthly treasure take off our spirits from an heavenly treasure, lest we abate of the divine stock that our precious souls are furnished with :

3. Mortifie the corruption of your hearts : cast out intestine enemies, carnal affections, Sin & Grace are like two Scales, as one goeth up, the other goeth down, or like two Buckets, as the one mounts up full, so the other falls down empty : the more full the heart is of sin, the more empty it is of goodnesse : Sin is the thief in the Candle that dims our light and comfort, it is as dirt in the channel that stops the Current of Grace : Sin is a great Prodigal that wastes a fair Revenue ; *Adam* by one fall lost all : Sin is the Canker and Moth that marris all our enjoyments, it is a Pul-back to high attainments, 'tis the only Make-bait betwixt God and the soul, which hinders communion with God and communications from God : The Devil, the World, and

and the flesh are the souls mortal and mischievous enemies, but the flesh is nearest and worst, therefore these fleshly lusts are said peculiarly to fight against the soul: Divines distinguish of three sorts of temptations, *Ascendent*, *Objected*, and *Injected*: *Ascendent* temptations are such as fume up from some stirred humour or lower facultie within us, that borders next upon the sense or affection. *Objected*, are such as reflect from some outward object, baited and suited to the Organ: *Injected*, are such as the Tempter immediately affects the facultie it self with, this last proceeds from Satan, the second from the World, but the first from our own hearts, which is of all others most dangerous: Except the wicked one finde something in us he can have no advantage against us; Our base hearts entertain little Thieves within, which open the door to Satan without, that comes to spoil us of our treasure: Therefore take heed of this wilie beguiling thing, touch not the *forbidden fruit*, admit no parly with lust, commit no sin, though never so secretly, a secret way of spending hath exhausted large Estates; *Heart-sins* dallied with, delighted in, will do your souls a deadly mischief: a privie stab may let out your *Heart-blood*: an unsuspected leak may sink a well-laden Ship: And therefore let a Christian say as good *Joseph*, who might have committed filthinesse with his Mistress secretly and safely as to man, yet cries out, *How shall I do this wickednesse and sin against God?* O Sirs, consider
how

1 Pet. 2. 11.
Mr Herl in
Treat. of
Polit. p. 11.

Joh. 14. 30.

how unsuitable and incongruous it is for a Vessel of Mercy to admit iniquitie, it is as if a Cup of gold were filled with mens Excrements: O let not your precious souls be filled with the loathsome excrements of sin. remember your dignity and Dutie, and keep your selves from an evil matter: have not any fellowship with the unfruitful works of darknesse. mortifie earthly members, possesse your Vessel in sanctification and honour, purge out filthiness of flesh and spirit, and thereby you will not only maintain, but encrease your souls treasure.

Eph. 5.11.

Col. 3.5.

1 Thel. 4.4.

2 Cor. 7.1.

Eph. 4.30.

Rom. 8.26.

σουαυτι-

λαμβα-

νεται.

1 Thel. 5.

19.

4. Observe the Spirits Pulses and impulses: yield to the genuine motions of Gods blessed Spirit, grieve it not, lest it grieve or leave you, its a delicate thing, and will deal with you as you deal with it; Christ Jesus hath left the Holy Ghost to supply his place, and now the Spirit is Gods great Factor in the World, if it knock at your doors it hath a good bargain for you; O slight not such a Chap-man lest you dally away your market: the Spirit never puts you upon Duty, but it calls you to some profit, now its good making Hay when the Sun shines, and sailing when you have wind and tyde to help you: take this advantage lest if you miss it, you be left to your own strength, and then what can you do? the Spirit is that gentle Nurse, and strengthening Hand that helps the infirmities of the dead or daunted childe of God in Prayer, O refuse not its assistance: the Spirit is that holy Fire, that sets the soul in a flame for God, O do not quench it: This Holy Spirit is a

Queen

Heart-Treasure.

205

Queen that comes attended with a goodlie train of graces and comforts, called the fruits of the spirit; and therefore labour you to be filled with the spirit, and then you have this blessed treasure: 'tis true you cannot expect it as Christ had it, beyond measure; yet your larger measure will be a treasure, and help you to maintain and increase that heavenlie treasure in the heart: the incomes of the spirit promote renewed acts of grace: as the Sea ebbs and flows according to the influence of the heavenlie bodies, so doth grace in the heart move, according to the operations of the spirit: the more you yield up your selves to the guidance of the spirit, the more you shal feel the assistance of the spirit: this will be a preservative from sin, a preparative to dutie, an evidence of your state, and an entrance into glorie: yea, then the peace of God aswel as the God of peace, shal keep your hearts & minds through Christ Iesu, Phil. 4. 7. *Φρηνήσεσθε* shal keep as with a guard in a Garison, i. e. shal stand centinel for you to prevent the furious assaults of your spiritual enemies, and be a safe convoy to the ship of your souls against Rocks and Sands, Storms and Pirates, til you come to the haven of Heaven: therefore O yee Christians, make much of the spirit, maintain familiarity with it, and it shal maintain your treasure, keep up intercourse with it, and it shal keep its interest in you, allies and confederates have the same friends and foes, and if you have the Holy Ghost to take your part, you shal be kept by the power of God,

Gal. 5. 22.
Eph. 5. 18.

Joh. 3. 34.

See Gal.
5. 5.
ver. 16, 18.

God, through faith unto salvation, if received faith cannot keep you, yet supporting power is able, never did any fall out of the hands of God; therefore I beseech you give up your selves to the Spirits guidance, and governance, and it shall be your guard and defence: that God that preserves his peoples bones, will preserve their souls, and he that keepeth the feet of his Saints, will also keep the fruits of his love, in the souls of his servants: and if you thus do, he that is able to keep you from falling, will present you faultless before ~~his~~ presence of his glory with exceeding joy. *Jude 24.*

5. Carefully watch your hearts; though God hath undertaken to guard you, yet you are bound to watch your own hearts: that's the command, *Prov. 4. 23. Keep thy heart with all diligence*, in the Hebrew 'tis very full and emphatical, in or above all keepings, take care of thy heart: thou maist and must look to other things, but above all, let thy eye be most intent upon, and study be most about the frame of thy heart, But why so? What great need of industrie about the heart? why he tells us, out of it are the issues of life, i. e. all our treasure is there, our greatest stock and store, if that be neglected, our wealth is exposed to apparent hazard; therefore keep thy heart with all diligence, lock up thy treasure, and set a guard upon it, admit no strangers into this Closet, let not other things make an inroad upon thee, or at least a throughfare of thee: there's no keeping a
treasure

מכל
מטמון
נצר
לבך

treasure in a common room, a Man that sears his Purse in a strange place, hath alwaies an eie upon it, dare not let it go out of his sight, in a time of great robbing a stranger suspects every one, and goeth not forth unarmed: O Sirs, consider you are strangers in this Earth, many Thieves are abroad, they aim at you, they have plundered many of their treasures, and cast down manie strong men wounded, therefore look about you, keep strict watch, be not found asleep on the Centinel, as the ten Virgins, or Christs own Disciples, but gird up your loines, warch and be sober, and if drouziness at any time seize on you, rub your eies, shake off sloath, and awake out of sleep, and when anie motions knock at your door; boldlie ask who is there? whence comest thou? art thou a Messenger sent from God, or from Satan? art thou for me, or against me? what's thy end or errand? make your thoughts stand stil, and go no further til they have under-gone an impartial trial, whether they have a pass and commission under the great seal of Heaven, and be warranted by the Word, and tend unto the glorie of God, and the souls eternal good: and though vain thoughts may step into thy heart, yet suffer them not to lodge there, for thy heart is not thine own, thou dost but keep it for thy Lord and Master, there he hath laid up a treasure, and if anie thing be wanting through thy default, thou canst not give a good account, but be exposed unto shame, and grief, and loss: principallie and particularlie warch thy

*Quando a-
nimus di-
viditur ad
multa fit
minor ad
singula.*

Ecc. 10. 1.

thy heart when thou art before God in dutie, take heed of distractions, diversions, and excursions of spirit from God! these wil waste and weaken thy treasure, by running out in a wrong Channel, and spilling or spoiling the souls activitie, for the narrow shallow spirit cannot minde manie things at once; Besides, wandering thoughts are as a dead flie to cause this box of precious ointment to stink, and putrifie; these vain cogitations obstruct the operations of grace, and insensible steal away the affections from God; even dust may hinder the Clock from going, as wel as dirt; raise up your affections Heaven-wards, center and settle your hearts upon God, say to distractions, as *Nehemiah* to his Enemies, I am doing a great work, and I cannot come down, or as 'tis storied of *John Baptist*, who being asked of his companions to play with them, when he was a Childe, yet answered. *I am not born for sport*; thus do you say to your trifling hearts, it is not fit that I should leave the work of God, to attend upon toies; I must minde my business, or I shal go behinde in my spiritual trade; that Man is in danger to be on the losing hand, that stands gazing at others, or runs playing at foot-ball on the Market-day, when others are busie making bargains, and getting money; O Christians you either gain something, or lose in everie performance, if the heart be not fixt on God, you are on the losing hand: everie thing is beautiful in its season, do what you do with all your might, pray when you pray, work when

when you work, but let not these things interfere; set not up anie Idols in your hearts, drive away that which may interpose betwixt God and thy soul, as *Abraham* drove away the Fowles that fare upon the Carcasses: the *Jewish Rabbins* say, that if a Serpent bite a Man by the heel, while he is at his Devotions, he must not stop, nor stoop to shake her off: and Heathens have recorded instances of some that have rather suffered their Armes or Legs to be burnt, with a Coal from the Altar, than move whilest sacrificing: and do not Christians blush upon consideration of their slight occasions of diversion from God in dutie: O learn from hence to be more instant and intent in worshipping God, whereby your treasure will be maintained and promoted: That's the fifth.

6. Be most jealous after the sweetest enlargements: there's greatest danger after you have been with God, and loaded your souls with choicest treasures of refreshing incomes: I have observed almost a score of Scripture-instances of Saints saddest falls, suddenlie after Gods doing some signal thing for them, or their doing some notable thing for God: and I appeal to experienced souls, if they have not sustained saddest shakings and losses, after the sweetest gains: dear Years usuallie come after great plentie, a great spending follows a time of gaining, a long journey after a good bait, and a sharp Winter after a pleasant Summer; God in wisdome usuallie lets Satan loose, upon such as he hath armed to

the combate: *Paul* must have Satans Messenger to buffet him after abundant revelations; *Peter* acts Satans part in dissuading Christ from suffering, after he had acted an Angels part in acknowledging him for the *Messias*: the *French* often got that again by craft, that the *English* had obtained by Prowess: and we know in all Wars, supine negligence hath undone many an Armie, after famous victories: this *Pugna Osculana* (as Historians call it) is when the conquered gathered strength, and so returned upon the Conquerors, when they were dividing the spoils: just thus doth Satan with Gods Children, when the soul hath been with God, and got its Vessel well fraught with spiritual riches, then it's in greatest danger of Pirates: then Satan doth bestir himself most, his malice and policy takes that as the fittest season to foile and spoile the wel-laden soul: and then the soul is most apt to grow secure and carnallie confident, and so gives Satan greatest advantage; as a man that hath run fast, or workt hard, sits down and cools suddenlie, after much sweating doth thereby endanger his health, and life too, by a dangerous surfeit: so when the heart hath been sweetlie warmed with the love of God, and is powerfullie chaffed in an holie dutie, it's then most in danger of a spiritual Ague, a chil fit of deadness; for such an one blesteth himself, and thinks now he may sit stil, and take his ease, and then comes a fall: this is the believers round, this is his wheeling condition in the World: *Peter* confesseth Christ
gracie

graciously, then magnifies himself too confidently, then denies his Master shamefullie, and at last goeth out, and weeps bitterly, and so was kindly received by his loving Master: this, this is the Christians round, ebbing and flowing state, up-hil and down-hil condition in this howling Wilderness: But how sad is it, that a Christian should so soon forget his enlargements? and so soon return into follie, after his heart is broken, and peace is spoken to him? O why should the soul so quicklie turn out of the way, wherein so latelie it had such encouragements? why should we give Satan such occasion to bid defiance to the God of Heaven, that his Servants will not be hired to continue with him, for all his present rewards, and promises of future happiness? Ah sirs, is there not much reward in keeping Gods Commandments? is there not more pleasure in holiness, than any sin? why should you think to eke out your spiritual delights with sensual pleasures? think seriously of it, be afraid to stain your milk-white souls, that are newly washed in the blood of the Lamb, by wallowing in the mud of sin: be ashamed to dishonour God, torment your selves, gratifie your grand Enemy, and lose that in an instant, that was so hardlie obtained: Be not high minded, but fear, be jealous over your selves with godlie jealousy, rejoyce with trembling, cast not off fear, nor restrain prayer before God, keep conscience tender, eies open and hearts resolved for God: pray over *David's* prayer for the continued settle-

Psal.

Exod. 31.8

ment of those affectionate impressions upon your own hearts, in 1 Chron. 29. 18. For alas, the best Man on Earth, is no more than the Lord makes him hourlie, we are like a staff, that must fall, if the hand be removed, or a stone that descends, if not carried or cast upwards, if we were as good as *Paul* or *Peter*, we should fall foullie, without supporting grace: therefore be jealous of your selves, after enlargements, and take heed, lest by securitie, you become a sacrifice to the Devil; as *Luther* speaks.

*Nos nihil
sumus, Chri-
stus solus
est omnia,
qui se a-
vertat faci-
em suam nos
perimus &*

Satanas triumphat, etiamsi aut Petri aut Pauli simus: sicut deo sacrificium est spiritus contribulatus, ira haud dubie Diaboli sacrificium spiritus praefractus & securus: Luth. Tom. 1. Lat. fol. 522.

CHAP. XVIII.

*Four more Directions for maintaining an
Heart-Treasure.*

7. **A**Nother Help for continuing and encreasing this good treasure of the Heart, is, Befrequent and exact in the search of your hearts: be much in reviewing the frame of your Spirits, *commune with your heart*, ask it what it getteth or loseth every day; wise Trades-men often cast up account, and provident House-keepers look into their provision to see how it holds out, and wherein there is most danger of want: O Christians be serious in this self-sitting work, and keep

Heart-Treasure.

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a distinct account how things are with you, whether you get or lose ground: take the advice of a Royal learned Writer to his Princely Son, thus: *Censure your self as sharply as if you were your own enemy*,—a little further, *therefore I would not have you to pray to be delivered from sudden death, but that God would give you grace so to live, as that you may every hour of your life be ready for death*: thus he. Sirs, study your hearts, try your waies, deal faithfully with your poor souls, for you must undergo a critical search at the great day, yea now in this world, God is about to *search you as with Candles*, and rouse up secure sinners from off *their lees*: a trying time may come, search your selves first, you may by searching come to discern your state, and what degrees of grace you have, your *spirits may know the things of man*, that concern your selves, and descend into the inward parts of the belly, therefore make use of this reflective facultie of conscience, try your hearts, measure your selves at this time with what you were formerlie, and thereby you will understand how things are, and this will be a singular help against losing ground, prevent Apostacy, prepare you for, and engage you in a work of thankfulness or repenting suitable to what you finde in your hearts: only be clear and distinct about your state, that you may deplore or congratulate your condition as you finde cause: thereby God will have great glorie, your souls much comfort, and if you finde things amiss, that self-tryal will be a step to

K. James,
Basil. Do-
ron, pag. 16,
17.

Zeph. i. 12.

1 Cor. 2
10.

Pro. 20. 27.

Dr. Hall
Sol. 13.
called Bo.
som dis-
cours.
For this
Subject of
self-exam.
See Baxt.
Saints rest.
3 part.

Reparation: O Friends, take some time to
pole and search your own hearts, in the mul-
titude of businesses abroad be not strangers at
home, you will finde work enough there,
I shall conclude all with the words of a con-
templative Divine. The varieties of an ever-
changing condition whiles in this vale of mi-
serie cannot want the perpetual employment
of a busie soul, therefore, saith he, O God let
me be dumb to all the world, so as I may ever have
a tongue for thee and mine own heart: Take yet
a Verse from divine Herbert;

*Sleepe up at night what thou hast done by day
And in the morning, what thou hast to do,
Dress and undress thy soul, mark the decay
And growth of it; if with thy watch, that too
Be down, then wende up both, since we shall be
Most surely judg'd, make thy Accounts agree:*

Thus for the seventh Direction:

8. Timely make up spiritual decayes: This
seconds the former, if you finde your selves
declining, do not rest satisfied, let not an ill
matter go on, decayes and delayes therein
are dangerous, the further you proceed the
worke will things be: a little rent in a Gar-
ment, if neglected grows vast and incurable:
a breach of water upon banks is quickly re-
paired at first, but afterwards in protract of
time is widened to unavoidable inundations:
Suits in Law are easily taken up in the begin-
ning, and fallings out amongst Friends may
be soon composed at first, but when contenti-

ons beget animosities, and then a grudge, the agreement is more unfeasable, and the offended party more un-reconcilable : If you miss your way upon the Road, how suddenly may you at the first step back, and rectify your error ? but the further you go in a wrong way the more is your danger, and labour in returning : Many diseases might have been cured had they been lookt to in time, that have proved mortal in the issue : and therefore the Rule is [*obsta principiis*] hinder the first beginnings of a disease : Wee know its easier to keep off an Enemy, then turn him out when once he is entered : the juice of a Lemmon is soon wiped off a Knife when first sprinkled on it, without impression left, but its abiding thereon corrodes into the mettall, and leaves an indelible character : Even so, guilt is tooner removed immediately after it is contracted, then when its long delayed, deferring doubles the guilt and makes the wound deeper : *David's* long absence from God procures to his back a heavier burden and broken bones, but *Peter* got the breach made up quickly by a speedy Repentance : therefore *David* learned by sad experience to make more hast to God, and not to delay his Repentance and course of obedience, *Psalms* 119. 59, 60. O Christians, fall presently about this work, Vow this day unto the mighty God of *Jacob*, and you'll not finde a room for your selves in your Houses or Beds, till you have found a place for the Lord in your hearts, make now up the day till you have made your peace with God :

*Principia
obsta, sero
medicina
paratur
cum mala
per longas
invalere
moras.*

*Psal. 132.
23, 24, 25.*

give not sleep to your eies til you can through grace say, your souls rest in the Lord and, God rests in his love to you; and if you die in that sleep, you shall sleep in Christ; Go to God poor sinning, pining soul, tell him, Lord, I feel, my heart growing out of order, thou dost not grant to me thy wonted presence, sin is encroaching upon me, temptations prevailing, grace-weakening, my spirit cooling, all things go to wrack within me, but I am not satisfied in this declining state, I cannot live at a distance from thee, I dare not neglect the means of my Recoverie, O revive thy work, restore thy quickening Spirit, repair and re-dintegrate in my precious soul thy glorious Image, which consists in *knowledge, righteousness, and true holiness*; renew in my heart former affections, and return unto my soul thy wonted favour: And thus, Sirs, do you betake your selves first to your hearts, and then to God, and use your utmost endeavours to recruit with speed your treasure of truths, graces, comforts and experiences, and as a Candle newly extinguish'd will quicklie catch fire, so the *smoking flax* of your languishing graces shall quickly be restored, and revived, and your fainting spirits if taken timely shal suddenly be recovered: Say then with sweet Herbert in his Poems,—

*Sin is still hammering my heart,
unto a hardness void of love,
Let suppling grace to cross his art
drop from above.*

9. Be much in layings out : mental and spiritual treasures have this strange propertie, that the more you lay out the more you encrease therein : here that Text takes place, *Luke 6. 38. Give, and it shall be given unto you, pressed down, and shaken together, and running over, shall men [or God] give it into your bosome—* We see in other things use makes prompt and perfect : 'tis Use chiefly that makes the right hand stronger than the left : a Key much used is bright, dis-use makes it rustie : a Pump much used brings forth water easily and abundantlie : Instruments of Iron and Steel are brighter with use ; Thus it is in humane learning, gifts and graces, expence enricheth the Possessor, and *Salomon* saith, *the liberal soul shall be made fat, and he that watereth, shall be watered also himself*, *Prov. 11. 25. a liberal soul is a soul of blessing*, as the *Hebr.* hath it, because it is a blessing to others, and the more blessed by God, for to him that useth well shall be given more, as that is usually interpreted, *Matthew 25. 29.* (though that must be referred to Talents of the same kinde, for improving common grace doth not necessarily procure special grace) ; God doth not infuse these Habits to lie dead in you, but you must stir up the gift of God, employ your stock, lay out your mony to Exchangers: be not either non-Residents or non-Agents, Christianity requires activitie ; the truth is, all excellencies in the World are worthless if they be useless, there's much good ground in the World that's neither cultured nor owned, a world

Soliloq. 20.
Stock-em
ployed-pa.
72. 73.

world of precious Mettals in the bowels of the Earth which shal never be coined, 'tis the constant use of money whereby it answers all things: Improvement, saith a Reverend man, gives a true value to all blessings, *A penny in the Purse is worth many Talents in an unknown Mine, that is our good that do h us good, and that whereby we do good, and the more we do good, the more we are good*: therefore Sirs, be active for God, read, pray, meditate, confer, and do all with your might, as they that are bound straight for Heaven, and will do all the good you can upon earth, and draw with you as many as you can to glorie; O how this will enrich you, and encreate your store? but this I have intargd upon before: only observe, that 'tis the proper tie of true grace to be communicative, and a blessing annexed to its exercise to be aggragative: a Christian gets most by laying out, God helps those that are ready to help the souls of others.

10. Be thankfull for treasures received, give God praise and God will give you more grace: as our duty ascends, mercy descends; mans blessing God, brings down more blessings from God: Adore Free-grace, and you shal have more fruits of Free-grace: you are bound to blefs God for worldlv comforts and earthly treasures, much more for heavenly Riches: Should we blefs him for filling our Houses with goods, and B llies with food? and shall we not bleffe him for filling our heads with truths, and our hearts with grace? must we blefs him for a Crust, and shall wee not much

much more for a Christ? Will wee thank God for earth, and shall we not for Heaven? I fear Christians are much defective in this Angelical and Evangelical duty of praise: they are much in complaining of their defects and imperfections, and that's good in it its due place, and season, and measure, so as to humble them and promote endeavours: But withall you ought to be thankful for what you are or have; Self-denial and gratitude are very consistent, and contribute mutually to each other: You may and ought to bewail your barrenness, though you must also thank God for the degrees of fruitfulness: for what you have attained is the fruit of special grace; from God alone is your fruit found: He alone hath tilled, and sown, and given the increase, let him have all the crop and harvest: to him is this debt of thanks owing, pay for the old, and fetch new: admire his Free-grace that you have any divine incomes, though you have not what you desire, yet you have more than you deserve, and so much as deserves your thankfulness: that's a churlish creature that drowns past kindnesses in a Sea of desires after more: I do appeal to thine own conscience, hast thou not something in thy soul worth thanks? hast thou not seen thy sin and misery? laid them more to heart than outward troubles? dost thou not prize Christ above the world? long after communion with him? You cannot deny but you have received sweet impressions of divine truths, and various experiences, and as for graces and comforts

forts, deal but faithfully with your own hearts, and see what they will say to you : begin to enumerate your mercies , and you'll see further occasion of gratitude ; especially recount your spiritual blessings in heavenly things in *Jesus Christ* : Thus doth hoily *David*, *Psal.* 103. 1, 2, 3. He stirs up all within him to praise God, and reckoneth up spiritual mercies first, and canst not thou say, he hath satisfied thy heart, & replenished thy soul with good things? Lay thy hand upon thy heart, and ask it whether thou hast not abundant cause of thankfulness? and give God praise according to thy convictions: This is one great end God hath in bestowing mercie, and returning an answer of Prayer, that the soul may praise him, which is the tribute of glorie that's due from the creature to our Creator : See *Psalms* 50. 14, 15, 23. Mr. *Greenham* observes, That in our *Liturgies*, among an hundred prayers scarce one thanksgiving is found, and yet in civil matters, either by a natural Logick or cunning Rhetorick, we have learned to begin a new suit, with a thankful commemoration of receiving the old : Thus he. But I beseech you shew not your selves ingratefull, praise God for what you have received , yea blest him for your certain grounds of hope perform your dutie , and trust God for the performance of his promise • Bless God that he hath laid up so large a treasure in Christ for indigent souls. Blest him that hee hath laid out so much thereof upon the manie thousands that are now filled brimfull of grace and glory, and blest him for the sweet over-flowings

Joel 2. 26.
inter opera,
fol. 8. 13.

ings of distinguishing grace to your languishing souls. Sirs, you are much questioning the truth of *Grace*, but exercising your selves in this duty of thankfulness will evidence sincerity, and preserve your stock, and be a means of further proficiency: *Unthankfulness* and *Unholiness* are linked together in Scripture, 2 Tim. 3. 2 and the more thankful you are, the more holy you are and shal be: God loves chearful worshippers: the great variety of Musical Instruments in Gods worship of old, should be ecchoed with cordial praises in Gospel-times: praise is comely in Gods account, and thankful souls have largest incomes: what Saint was ever loaded with such riches of *Grace* as the chosen Vessel, blessed *Paul*? and who was fuller of thankfulness, or sounded out the praises of God so much as he? he had it much in his lips, that had so much in his heart; and the more he speaks of it, the more he is filled with it: every breath, let out in praises, draws in new supplies of grace: do you glorifie God, and he wil satisfie you: pay this rent, and God wil not turn you out of doors: give him this tribute, and you shal have your free-hold: praise God for your little here, and you shal have fulness of grace, and riches of glorie to praise him in and with to all Eternitie.

I shal close all these Directions to maintain a treasure, especially this last of thankfulness with a sweet Poem of Divine *Herbert's*, called gratefulness.

Thou

Herb. the
Church,
page 116.

Thou that hast given so much to me,
Give one thing more, a grateful heart,
See how thy beggar works on thee,

By Art.

He makes thy gifts occasion more,
And sayes, if he in this be crost,
All thou hast given him heretofore

Is lost.

But thou didst reckon, when at first
Thy word our hearts and hands did crave;
What it would come to at the worst

To save.

Perpetual knockings at thy door,
Tears sullying thy transparent rooms,
Gift upon gift, much would have more,

And comes.

This notwithstanding, thou went'st on,
And didst allow us all our noise,
Nay thou hast made a sigh and groane,

Thy joyes.

Not that thou hast not stil above,
Much better tunes than groanes can make;
But that these Country aires thy love,

Did take.

Wherefore I cry, and cry again;
And in no quiet canst thou be,
Til I a thankful heart obtain,

Of thee.

Not thankful, when it pleaseth me;
As if thy blessings had spare dayes,
But such a heart whose pulse may be

Thy praise.

CHAP. XIX.

A fourth Head of Directions, instructing the Christian in bringing forth good things out of his good Treasure.

THere remains yet another part of this Directorie. How a good Man is to bring forth good things out of the good treasure of the heart: in the Explication, this hath been largelie insisted upon, that a Christian must lay out, and make use of his treasure in the great duties of meditation, religious performances, spiritual conferences, and in doing, and enduring much for God: no more of them: I shal onlie add something of the manner of improving this treasure, in the fore-mentioned duties.

A Christians treasure must be drawn out —	$\left. \begin{array}{l} 1. \text{ Speedilie.} \\ 2. \text{ Seasonable.} \\ 3. \text{ Sincerelie.} \\ 4. \text{ Suitablie.} \end{array} \right\}$
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1. The Christian is to bring forth things new, as wel as old; latelie obtained, as wel as long since hoarded: you are to improve truths at the first rebound: many good convictions, conceptions, impressions are lost for want of speedie use; and many souls are undone by neglect and delay: *Pro. 12.27.* The slothful Man roseth not that which he took in hunting, i.e. he lets it lie by, and marre

marre upon his hands, he takes pains to hunt for it, but will not take pains to rost it, that meat is best, that's fresh and new, and quicklie used, 'tis but a follie to keep it til it be old and good for nothing: O how many such sluggards are there in spirituals! how many have I seen travel far to hear a Sermon, and be affected under it, yet lose all before they come home, for want of following it home: many hunt after the meanes of grace, and take abundance of pains to run to Ordinances, (which is to be commended) but alas, make little improvement thereof, to their present advantage: their hearts were full of desires before, and of delight under the droppings of the Sanctuary, but in a little time, these things grow stale, and by degrees wear out, for want of a sudden improvement: the *Jews* were not to keep any of the *Manna*, til the morrow, if they did, it stank, and Gods people must not so lay up the Word, as to neglect the present use thereof, for that will hinder the Operation thereof; many a choice notion is lost for want of rubbing it up in a speedie recognition: many a powerful conviction of sin and duty dies, for want of speedy observation and application: the Preacher layes on the Plaister, but the wound is not cured, except it be kept on by the soules voluntarie consideration; when blossomes are knit, though the flourish be gone, yet they are more secured from injury, by frosts, and winds, than before, good motions speedilie brought into act, are knit, and have a due

con-

consistencie; and settled continuance: O Sirs,
 your work is not done, when publick Ordina-
 nances are at an end, you must (as the wel-
 bred *Bereans*) trie by Scripture what you hear,
 and see how it suits your case; a Man wil
 trie a pair of Gloves or Shooes, how they fit
 him, when he first receives them, and use
 them afterwards, as he hath occasion: and
 wil not Christians honour the Word so far?
David can do nothing with the Armour that
 he had not proved, nor can you manage that
 Word that doth not fit you, therefore you
 must first prove, than approve, and then im-
 prove truths, as you have occasion: yea, you
 must take the first season you can for it, as
 soon as you come home, draw out this trea-
 sure, least a dayes neglect wear it out, and so
 you have heard and believed in vain, as the
 Apostles hearers, who was like him, that lookt
 his natural face in a Glasse, and then quite for-
 gets his own Physiognomie, and then the
 Word is as Water spilt upon the ground:
 Remembrance hath in it apprehension, repo-
 sition, retention, and production; as a Man
 takes a shaft in his hand, puts it in his quiver,
 retains it there a season, and when he would
 recreate himself, draws it out again, just so is
 treasuring any thing in the memory; the end
 of laying up is laying out, only let not our
 hearts be as leaking Vessels to let slip what
 we hear, but let us lay hold on, lay up, and
 lay out for our own and others good: the
 best help to preserve, is to improve truths:
 speedy exercise helps to spiritual dexterity:

1 Cor. 13:1

Jam. 1.

Heb. 2:6

Q

Speru

Speculation wil never make a Man an Artift, a few hours praftife, wil do more than many dayes contemplation, and fet on the work betimes, the next opportunity make it appear what you got from God the laft feafon of grace: let your deeds fpeak what *David* in words profeffeth, *Pfal. 119. 36.* This I had becaufe I kept thy precepts, fo in fuch a conflict, let your praftife and fuccets fay, this I got from God in fuch a duty, this I had in fuch an Ordinance, this is by the fweet help I had in fuch a performance, methinks I feel the vertue of that repaft: O what good wil this do you? it wil excite thankfulness, ingage you to the like performance, accufome you to this divine trade of fetching from God and acting for God: this is the firft direftion, make fpeedy ufe of fpirituall profit, draw out the treafure fpeedily.

*Sunt aliqui
quorum fru-
ctus quia
nimis pro-
pere minus
prosperè ori-
natur. Bern.
de fantt.
Reg. Ser. 1.*

2. Seafonably, All things are beautiful in their feafon, though you muft draw out of your treafure fpeedily, yet not unfeafonably you muft not be fo haftey as to be prepofterous let your Summer fruits be alfo ripe Grapes: A Chriftian muft learn to time all his actions and expreffions, circumftances much vary cafes, that may be a duty at one time, that is not fo at another: Divines lay down this rule in expounding the Commandments. Negatives binde at all times, and to all times. Affirmatives binde at all times, yet not to all times, Brotherly admonition is a Chriftian duty, yet its not a duty to reprove a Man, when he is drunk, or in a paffion: Here Chri-
ftian

istian prudence interposeth, and is of singular use: though *David* was full of a treasure of holy thoughts, yet he knew there was as well a time to keep silence, as a time to speak, therefore he kept his lips with a Bridle, while the wicked were present, *Psal.* 39. 1. *David* here did not binde himself to perpetual silence but to a constant watch: so we must consider, when speaking may do good, and when hurt: Our Lord *Jesus* knew how to speak a word in season, and though he was alwaies full of an heavenlie treasure, yet sometimes he answered not a word, and waved doing a good work, until he saw a fitter season; that God might be more glorified, souls edified, and his designs furthered: some Companies at some times may not be fit for holie discourses, and we must not cast Pearls before Swine, lest in stead of receiving them, they rent us, a wise Mans heart discerneth time, and judgment, saith *Solomon*, and a godlie Man brings forth fruit in due season, saith *David*: *Prov.* 25. 11. *A word fitlie spoken, is like Apples of Gold in pictures of Silver; in Heb.* 'tis a word spoken upon its wheelles, fit times are wheelles to carry words at greater advantage: there is a nick of time, into which, if a word or work fall, it becomes sweet and successful, and because most Men miss of this, their misery is great upon them: *Ambrose* observes that very many by speaking, scarce any by keeping silence fall into sin,—and quotes the Son of *Syrach*, saying, a wise man wil first spie his opportunity before he opens

Q 2

his

Isai. 50. 4*Mat.* 27. 14*Joh.* 11. 16*Mat.* 7. 6.*Prov.* 8. 5.*Psal.* 1. 3.*Amb. Christi.**sti offic. N.**Lib. I. .ur:**Cap. 2, 3**fol.*

his mouth—and concludes, let thy words be under the yoke and ballance, *i. e.* in humility and measure, and so thy tongue shall be subject to thy minde: thus he, so also for self-conference, as wel as discourse with others, you should draw out truths, and press them seasonably upon your own consciences, threatenings, and promises, precepts and prophecies. Oh what stead may these stand you in? to check for sin, or to chear your hearts in the waies of God, to curb or conduct you in your motion, they may come in opportunely, as *Abigail* to *David* to prevent a rash attempt, to rouse up your drouzie or drooping spirits, calme your quarrellsome or troubled hearts: how seasonable was *Austin's*, take up and read, putting into his hands a pat and pertinent Scripture, and effecting his ends thereby? Do you awaken your own spirits, call to remembrance your experiences and comforts at a dead list, as *David* did in a like case, and the spirit of God wil bring truths also to your remembrance, in a fit juncture of time; and certainly, in those dubious workings and ambiguous debates, betwixt the carnal and spiritual part; seasonable thoughts carry it and cast the scales for God: a smal grain may help to preponderate in an equal poise; Christians know what this means. O what good hath a seasonable thought done many a sinking soul? On the contrary, unseasonable thoughts (though good in their own nature) have much prejudiced and distracted the soul, as when a Christian is at Prayer, to have a

mo-

Psal. 77.
Joh. 14. 26.

motion to read or meditate, when hearing to confer, &c. this is to make religious duties to interfere, Gods Spirit is a Spirit of Order, and this is not a Methodical, or seasonable, bringing forth, or laying out of this Treasure: All Divines conclude, that *thoughts*, though about good Objects, if they be impertinent do become vain thoughts, and weaken the worship of God: Take heed of those, but nourish pertinent thoughts, and make seasonable use of this Heart-treasure: That's the second:

3. Sincerely, be upright in your layings out, my meaning is, make shew of no more than indeed you have, profess not to have that to which you never attained: take heed of Hypocrisie, there are many forth-putting Professors, that talk of many things they understand not, that brag of many truths, graces, comforts and experiences, which they never felt in their own hearts, like the false Prophets, that are said to *steal the word every one from his neighbour*: So, many steal Phrases, Passages, and observations, that they glean up from other Christians, which they know nothing of, but learn them by rote, and speak them like a Parrot: these are just like some Scholars that pretend to much learning, and acquaintance with many books, which they never saw, and though they talk much, yet if they be well-sounded, are found very shallow: Herein appears a great difference betwixt a childe of God, and an hypocrite, the latter cares not how good he makes

See Mr. Cobbet, of Prayer, part 3. chap. 3. pag. 416. how to discern them, pag. 423.

Jer. 23:
Arbores autem quas fructuum faciunt sed non suum hypocrita sunt, cum Simone Syrenæo erucem parantes non suam: qui religiosa intentione carentes angustiantur; & quæ non amant, amare gloriæ quam desiderant, facere compelluntur: Bern. Serm. fol. 110.

men believe he is : the former is jealous, lest others should think too well of him, and is affraid he shall fail their expectation : his heart is broken with this one thought, that he is not such a one as Christians account him to be, he hath not such a treasure as men think he hath : O thinks the poor soul, by my Discourses, Prayers, Carriage, I have given occasion to my dear Friends to imagine that there is more good in me than indeed there is, they see the better side, but God and my conscience know much rottenness in these garnished Tombs : this made Mr. *Bradford* subscribe his name with the Epithet of a very painted Hypocrite : Nay, this is it that layes many a good soul under a temptation, not to appear well to others, lest his treasure within him should not answer, or bear out his prayers or professions : though that may be a temptation, yet 'tis a good token of sinceritie, when a good report even of the truth it self, doth promote self-abasing humilitie : But that I urge to, is uprightness in words and works, let your heart and tongue be tied together, rather be good than seem good, approve your heart to God, that your praise may not be of men, but of God, profess to be what you are, and be what you profess : be sure you have that within you, which you pretend unto : Uprightnes is a good means to Evidence and encrease your Treasure, *Pro. 28. 10.* *The upright shall have good things in possession :* Alas Sirs, what will fair words, and a false heart advantage you ? fine flourishes and a filthie

filthie inside will render you odious : ground-
 less brags end in woful disgrace ; God knows
 what you have, and men shall know in time :
Prov. 29. 23. Burning lips and a wicked heart,
are like a Pot-heard covered with Silver-dross :
 this gilded earth makes a fair shew of seeming
 zeal, but alas, he shall be detected, *his wicked-*
ness shall be shewed before the Congregation, vers.
 26. Some mens Religion is like Pepper, hot
 in the mouth, but cold in the stomach : or
 like a man in a Fever, whose face and out-
 ward parts burn, but his heart shakes and
 quivers for cold : and oh what zeal have some
 in external profession ? but alas, want either
 a principle at all, or at least want that trea-
 sure or measure of grace they pretend to ;
 Dr. Hall tels of one, that said, *it's good to in-*
nure the mouth to speak well, for good speech is
many times drawn into affection : But, saith he,
I would fear that speaking well without feeling,
were the next way to draw a man to habitual hypo-
crisie : thus he. But let me earnestly perswade
 all to sinceritie and simplicitie, for as Bernard
 saith, *of two imperfect things, its better to have*
an holy rusticity, than an offending eloquence,—
 If our intention be upright to God-wards,
 our work will not be dark and dangerous in
 Gods account ; but they that are not chaste by
 Righteousnesse, cannot be innocent by Sim-
 plicitie.

Dr. Hall
 in Medit.
 & Vows.
 cent. 1.
 pag. 77d

Ex duobus
 imperfectis
 multo est
 melius ha-
 bere rustici-
 tatem san-
 ctam, quam
 eloquentiam
 peccatri-
 cem: m. g. i.
 ven. randa
 est sancta
 rusticitas,
 quam ver-

bosa loquacitas : Soror in Christo dilecta, si nostra intentio est simplex
apud Deum, in iudicio ejus nostra operatio tenebrosa non erit : qui casti
esse per justitiam nesciunt, nequaquam esse innocentes per simplicitatem
 possunt. Dr. Bern. Serm. 56. fol. 1299.

*Ne promus
fit fortior
sento:*

4. Draw out of your treasure suitable that is, not only acting answerably to what you have within, that your layings out be not more than your layings up, which was the last Head. But you must produce holie Actions, Expressions in some degree proportionable—

unto Gods-- { 1. *Vouch-safed Meanes,*
2. *Appointed Ends:*

John 15.
3, 8.

Ezek 15.3.

1. Let your treasure within, and performances without be suitable to your Receipts and advantages: where God laies out much, he looks for much, the more pains he takes, the more fruit he expects: You must bring forth good fruit, and much fruit that you may glorifie God, and edifie others; wicked men express a prodigious contrarietie to the Lords Tillage, but Godly men should not express any disparitie betwixt their Receipts and returns: Inclosed grounds must not be like the barren Wildernesse; Gods Garden should be more fruitful than the common Field: Trees of Gods planting and watering, are not to be like the trees of the Forrest: well-tilled souls should abound in fruits of Righteousness: the Scripture compares the Church to a *Vineyard*, and particular souls to *Vine-trees* that must bring forth grapes: and indeed a Vine is good for nothing if it be not fruitful: not so much as to make a Pin of, to hang a Vessel upon: Now let us consider, if God have not done as much for his *Vineyard* amongst us as for that in I-

sa. 5. and have not our returns been parallel to theirs? the most part have brought forth *wild grapes*, the best have not brought forth full grapes, ripe grapes, at least not sweet grapes, but legal acts of too too constrained obedience: Have not Gods Children often rather acted from a *spirit of bondage*, than of *liberty*? Well now, God hath a *controversie* with his *Vine*, justly may he command the Clouds to rain no more upon it, nay, he will cast the wild Vines into eternal fire, and his own own chosen Vines *into the fiery Furnace* of sharp *affliction*: therefore be fruitful, bring forth abundantly, answer Gods Call and cost, as the Heavens hear the Earth in sending down fructifying shows, and the Earth hears the Inhabitants in bringing forth abundant fruits, so *let us bring forth much fruit*, hear we the Lords Summons, and eccho back answerable fruitfulness to the *droppings of the Sanctuary* and the sweet shows of *divine grace*: *Fruitus isti, pro-*
the fruits you are to bring forth are those fruits *fectus no-*
of the Spirit, mentioned in Gal. 5. 22. Love, *stris-- &*
Joy, Peace, long-suffering, gentleness, goodness, *nostros pro-*
faith, meekness, temperance, these fruits are our *fectus suos*
proficiency, as Bernard speaks, and God ac- *fructus de-*
counts our proficiency to be as his own fruits: *putat.*
that's the former, Answer the means.

2. Answer Gods designed and appointed Ends: that is, Gods glorie, and the edification of your own and others souls: Bee not self-seeking, but self-denying in all your layings out, else 'tis a sign you are barren, and you lose your labour; *Israel* is but an empty *Vine*,

Bern. Sup
Cant.
Serm. 63.

Vine, if he bring forth fruit to himself, Hos. 10. 1.

The *Vine of Ephraim* will commend the land of *Canaan*; Clusters of ripe grapes will glorifie God, the chief *Husband-man*, and evidence the fatnesse of the toil, even the *Courts* of our God, Gospel-Ordinances: God takes himself to be glorified by our bringing forth much fruit, and is it not a blessed thing to be an Instrument to glorifie God? this was the end of our Creation, of our Redemption, of all the motions and operations of the *sanctifying Spirit*; awake therefore to much fruit-bearing, and let Gods glorie be the main thing in your eye and aim: Let the observant Christian that takes care of the Vineyard of his own soul reap some comfort, but let our *Salomon* (*Jesus Christ the Prince of peace*) have the thousand pieces of silver, all the glory to himself, to whom only it belongs: A Christian must speak the language of his *Mother*, not unto us, not unto us, but to thy Name be the praise, for God will not give his glory to another: Herod was eaten with worms, because he made a fine Oration, and gave not God the glory; it's grosse sacrilege to ascribe any thing to our selves: let him that glorieth glory in the Lord; If you be called to make a confession of your faith, and to produce your treasure before Courts, and Judgement-seats, speak out, be not afraid of men, or ashamed of the Gospel, yet take those two Rules with you, 1 *Pet.* 3. 15. In the middle of the Verse you have a profession required, in the beginning and the end, there's the dispositions necessary. 1. *Sanctifie the*

John 15.

Psal. 115. 1.

Isa. 42. 8.

Acts 12. 23.

Lord

Lord God in your hearts, there's the Principle and End, see that you have grace, and do it to Gods glory. 2. Be ready to give an answer with meeknesse and fear, there's the manner, Cheartulness, Humillity, without vain-boasting or ostentation. Some may speak confidently, and carry it highly, even to suffering for a good cause, and yet be the Devils Martyrs, by seeking to get a repute among men, or to bear up an opinion, or please a Faction, or gratifie an Humour, or merit something at the hands of God; the end makes or marts the action: Vain-glory spoils great Achievements: yet its a miserable thing to *bear the Cross*, and *not to follow Christ*. So I may say of Prayer, almsgiving, or mortifying acts, or any other excellent waies of laying out of a Treasure, if they be only to be seen of men, the work is as if it were not done, and the doer in danger to be undone. Another subordinate end is, our own souls good, and the good of others, *I do all things*, saith *Paul*, *for your edification*, so must we. God hath inter-woven his glory and the good of souls, so nearly that they are both promoted together: You must make Gods glory the ultimate end of all your actions and expressions in all things natural, as eating, and drinking: Civil, in buying and selling, and spiritual in praying and conferring. Take that notable Text in, *1 Pet. 4. 10.* 11.— *As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God—that God*
in

*Ve portan-
tibus cru-
cem & non
sequenti-
bus Chri-
stum. Berni*

in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever. Amen.

CHAP. XX.

The fourth use, discovering the necessity, excellency, and commodity of having in the Heart the before-described Treasure.

THe last use to be made of this point concerning this Heart-treasure is partly of Consolation, and partly of Exhortation, wherein I shall both encourage those that have it, and provoke to emulation those that have it not, that they may labour to attain to it, and obtain it. And for the better urging this, I shall further illustrate the usefulness of this Heart-treasure in these ten Particulars.

1. A treasured soul is of great worth : a gracious Christian is the rarest piece of all Gods workmanship, called [ποίνμα] *Eph. 2. 10.* It is a word that's no where else used, it signifieth an artificial facture, fabrick or structure, that notable Artifice, wherein the God of Heaven shewed singular care and skil, as wel as love and grace : this new Creature in one soul is a greater work, and of more worth, than this goodly frame of the World : a renewed soul is the Epitome of the Creation, the clearest Image of Divinity upon earth, the true Portraiture of God in man, and a blessed

Heart-Treasure.

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blessed treasury of spiritual perfections; the
 soul of the Man, is the man, and grace is the
 Ornament of the soul, every Man, is so far
 excellent, as he is religious, a Christians great-
 est glory, is, in what he is God-wards: gra-
 cious souls are truly precious. and such as are
 precious in Gods sight are honourable, and of
 more worth than the richest Princes, and lar-
 gest Kingdomes: wel may they be the Lords
 Jewels, that have a treasure of jewels lockt
 up in their breasts: these precious Sons of
 Zion are comparable to fine gold, though
 Men esteem them as Earthen Pitchers: 'tis
 true, they seem to be of little worth to the
 outward view of a carnal eye, like their dear
 Redeemer, of whom 'tis said by his despi-
 sers, he hath no form nor comeliness, and
 when we shal see him, there is no beauty
 that we should desire him; so the Saints seem
 squalid and sordid, but if you could see all,
 you would finde them all glorious within:
 the Servants of God are like unto the Taber-
 nacle under the Law, whose out-side was
 Rams skins, Goats hair, and Badgers skins,
 course stuff, but the inside was Gold, Silver,
 precious stones, and curious work-manship:
 Just so are the Saints, compared therefore to
 the Tents of Kedar, to the Curtains of Solo-
 mon, Song. 1. 5. The word Kedar doth sig-
 nify blackness, and Kedarens (*Ishmaels* second
 Sons posterity) dwelt in Tents made of hair-
 cloath; thus the Church and particular souls
 are dwelling in Tents, and through afflictions,
 persecutions, and many corruptions in this
 howl-

*Animus tuus
 iusq; est
 quisq; :
 tantus
 quisq; est;
 quantus est
 apud deum;*

Isai. 43. 3. 4

Lam. 4. 2;

Isai. 53. 2

*See Ains-
 worth in
 locum,*

howling Wilderネス, and weary Pilgrimage, are black and unlovely to look upon, but if you could open the Tent door, and see into the secret Cabinet of a believers heart, you would discover a treasure of rarest graces, truths, experiences, and comforts, that ever mortal eyes beheld; you should behold them as glorious as the beautiful hangings about *Salomon's Bed*, as comely, saith the Text, as the Curtains of *Salomon*: Take but another familiar resemblance, suppose you see an Earthen Pot full of Gold, let him that only sees the out-side, and knows not what's within, be asked the price thereof, possibly he will answer, not many pence, but the Pot with the treasure in it, may be worth many thousand pounds, a sorry Canvas Purse may contain a vast summe of money, nor must the whole be rated, according to the poor facing, but rich lining: A Christian hath an excellent treasure in an Earthen Vessel, you must not censure him, before you see him fully anatomized at the great day: his life is hid at present, but when Christ who is his life, appears, he shall appear with him in glory: the Saints here are as Princes, walking in disguise in a strange Country, and it doth not yet appear, who or what they are, but God hath his time to unweild their glory, and reveal their excellency: the Pearl cannot be found, til the shel of the fish be broken, and when these vile bodies are turned to dust, then this precious treasure shall be made manifest: O the excellencie of a poor Child of God, it would

Col. 3. 3, 4.

would make him holily proud to consider what he is, the honour God hath put upon him, and treasures laid up in him, as a Man is a little World, so a Christian is a common-wealth, a Church, and a Heaven (as it were) within himself: he hath a monopolie of the best commodities, a rich magazin of precious things for the delight of God, profit of Men, and comfort of his own soul: though wicked Men do account them not worthy to live in the World, (as though this Earth were too good for them) yet God saith of the Saints, of whom the World was not worthy, they are too good to breath in this dirty Air, and shal be translated to Heaven: here I might far exceed bounds, for a close take brave *Luther's* Character of a Saint, he is, saith he, a Childe of God, an Heir of Heaven, the brother of Christ, the Companion of Angels, the Lord of the World, and partaker of the divine nature: Be cheared therefore oh thou trembling Christian, be provoked oh thou careless soul to look after a large treasure, who would not be of this number? me thinks it should excite all rational and intelligent Creatures to an holy covetousness and ambition to be filled with these treasures, and to be cloathed with all this glory.

2. The treasured soul is fit for any condition: nothing can come amiss to the Christian thus furnished, he is prepared for all dispensations: nothing can make him miserable; Let *Paul* and *Silas* have their treasure with

*Christianus
est filius
Dei, heres
regni, frater
Christi,
Socius An-
gelorum,
Dominus
mundi, par-
ticeps divi-
nae naturae.
Tom. I.
Lac. 106*

with them, and they can sing in the stocks at midnight; Let *David* be in a Pilgrimage, his treasure will make him both company and melodie; a Christian cannot be banished from his treasure, he may say more truly than the Philosopher (*omnia mea, mecum porto*) I carry all my estate with me; when the *Proconsul* told *Cyprian* he would banish him, he answered, he is no exile that hath God in his minde, separate God from a Childe of God, and then you undo him, if you could rob him of his treasure, you might make him miserable; but not otherwise: he that is out of Hell, and hath an Heaven in his heart; hath no cause of shame or terrour: when he is under sharp trials, and others condole him, he may say, as Christ to the Daughters of *Jerusalem*, weep not for me, but weep for your selves; and of himself, he can say as *Paul*, I am readie, not to be bound only, but also to die at *Jerusalem*, for the name of the Lord Jesus: *Act. 21. 13.* God hath laid in a treasure in his heart, and he is willing to lay it out, which way soever the Lord shall call for it: by this way of laying out, the treasure is not impaired, but increased, by afflictions, truths are improved, graces exercised, experiences added, and comforts wonderfullie enlarged, and these advantages countervail the smart of the affliction, this is an holie merchandize, saith an Ancient, to lose some things, that we may gain the greater: the believing *Hebrews* took joyfully the spoiling of their goods, knowing in their selves

*Mercetur
est quodam
amittere, ut
majora li-
ceris.
Tertul.*

selves that they had in Heaven a better, and an enduring substance: *Heb. 10. 34.* Observe it, they know in themselves, *i. e.* They had experience thereof in their own hearts, and now by this loss of their estates this experience was more cleared, increased, confirmed than ever before: Oh blessed exchange! to part with Earth, and get Heaven, to get riches off the heart, and to get better riches into the heart: I must tel you that one grain or degree of grace is more worth than heaps of worldly riches, and happy is that soul that endures the loss of these, to get a good share of the former: Read the *11. of Hebrews*, and follow that blessed Army of Martyrs, that fruitful Cloud of Witneses, and fear not Man, for you shal be gainers in the result of all: a treasured soul is stil gathering more to himself in every dispensation, in word spoken, rod laid on, works done for him; the honest heart makes a good use of, and is qualified for all disposals, and satisfied with, as wel as edified whatever the Lord doth with him: But more of this anon, only observe, that a treasured soul can pick that out of a Sermon, or providence that another cannot, that's worth nothing, we read of *Mr. Ignatius Jurdain* (that zealous Magistrate in *Exeter*) that a formal Man having once preached a Sermon at the Cathedral, about Heaven, the discourse was for the most part frothy, and beneath the dignity of such an Argument: after Sermon *Mr. Manton* having occasion to visit *Mr. Jurdain*, after many good instru-

Mr. Clave's
Collect. in
the life of
Mr. Ign.
Jurd.
page 481.

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Oions

tions he asked Mr. *Manton* if he had heard the Sermon that morning, he answered, yes, and did you not, said he, hear those wonderful things which God hath provided for them that love him? and then readily pickt out all those passages that were any way subservient to use and profit: It was wonderful to me, saith Mr. *Manton*, to see an holy heart could draw comfort out of any thing: the Sermon as Mr. *Jurdain* repeated to me, saith he, was another kinde of Sermon, and seemed to be savoury and spiritual: I remember with what warmth, and vigour he spake of it, even till this day, and hope that I shal never forget it: thus he, O sirs, if you had a treasure, you would hear Sermons with profit, and not troubles after another manner than you ordinarily do.

3. This divine treasure enables the Saint for noble enterprizes: the People that do know their God shal be strong, and do exploits; *Dan. 11. 32.* When as unsound persons may be corrupted by flatteries; or chased away by threats: the greater treasure you have, and the more singular things may you do for God, the Lord will own you to do much for him, and you shal glorifie God in suffering much for him: *Paul's* Vessel was well fraught with this treasure (and it may be for this cause he is called a chosen Vessel, and he only is so called, though doubtless others were so also) and what meer Man do more for God than blessed *Paul*? who ever travelled over so much of the World to preach

Acts 9. 15.
σκευός ἐκ-
λογής:
Est Hebra-
ismus. A
Vessel of
choice.

the Gospel, as this unwearied Apostle? hee preacht all along from *Jerusalem round about to Illyricum*, which is, saith *Pareus Sclavonia*, in Europe, in a direct line 350 Germane miles: but he went [*ἐν κύκλῳ*] in a Circuit, visiting circumjacent places to preach the Gospel; yea, a good Author reckons up *Pauls* travels in the Lords work to be above ten thousand miles, so that he may be called, as *George Eagles*, that good Martyr in Queen *Maries* daies *Trudge-over-the-World*, for he laboured more abundantly than all the rest: and whence was it that *Paul* was in labours more abundant? it was, because he had a large stock to ex-spend, a well-furnisht head and heart, and the Lord made his labours very successful: and observe it, treasured souls are very instrumental for God: Such God calls out to be as Captains in the Warfare, and leaders in his Field to go before others in the sharpest service and most hazardous undertakings, these he puts to the tryal and brings them off victorious; It was a fine speech of Queen *Elizabeths*, when she was lockt up close in the Tower, desiring God not to suffer her to lay her foundation upon the sands, but upon the Rock, whereby all blasts of blustering weather might not prevail against her: Whereunto she added, *The skil of a Pilot is unknown but in a Tempest, the valour of a Captain is unseen but in a battail, and the worth of a Christian is unknown but in a tryal and temptation: This earthly Globe, O Lord, is but a Theatre on which thou hast placed us, to get some proof from hence of our sufficiency: Thus proceeds that Peer-*

R. 2

less

Rom. 15.
19.See Hen.
Bunting,
in the Tra-
vels of
Paul.1 Cor. 15.
10.2 Cor. 11.
23.Mr. Thom.
Heywoods
Engl. Eli-
zab. p. 105.

less Princes: *Oh the advantage of a well stored Christian! such a little David thus furnished with a scrip full of smooth stones of the Brook, I mean, an head and heart full of Scripture-truths and saving graces, will be able to vanquish the proud Goliath, or chiefest spiritual Adversary: How did silly women encounter and conquer the Learned Doctors in the Marian dayes? the subtilest Jesuits have been puzzled and non-plust with the solid answers of savoury Christians: that precious Promise is sweetly performed to Gods Children, Matth, 10. 19, 20, dictating to them what they must speak, the reason there given is, the Spirit of your Father speaketh in you; yea, so full of matter have the treasured Saints been, that when bodily Organs have ceased, their full hearts have found a miraculous vent. Read the Churches Histories: Take a tast of wonders, when Romanus (that noble Martyr) had by the Tormentors his tongue pluckt up by the Roots, hee praised God, and said, *He that speaketh of Christ shall never want a tongue*; when his cheeks were sore rent with Knives, he said, *I thank thee, O Captain, that thou hast opened to me many mouths to preach my Lord Christ*; So 'tis recorded of Barlaam a Martyr, that having Fire and Frankincense put into his right hand, wherein yet he had some strength, laying him on the Altar, his enemies thinking that he by the heat of the fire would scatter some Incense on the Altar, yet the flame eat a bout his hand, which kept fast closed, he singing, *blessed be the Lord my God, which teacheth my hands to**

way.

*Acts and
Mon. fol.
90 91, 92.*

war and my fingers to sight, &c: Sirs, if you have a treasure, fear not, it shall be produced, though you cannot expect such Miracles, yet in such a manner, and at such times as may most glorifie God, silence the wicked, and comfort your hearts: I know 'tis the discouraging fear of trembling souls, if God call me to sharp Encounters, I shal deny my Lord, betray his truths, bewray my weaknesse: But poor Christian, fear not, Gods grace shall be sufficient for thee, thy little strength shall do wonders, if thou hast a right treasure with- in, it will appear to others admiration, and beyond thine own expectation: Oh for such a Treasure as is before described!

See Revel.
3.8,9,10.

4. A treasured soul is Gods delight; a full treasure in the heart, of the good things of Heaven is the pleasure of the Almighty: God takes delight among the sons of men, and amongst men the Believers heart is the Lords highest Throne, next to that in the highest Heavens: and amongst sincere Christians none can make God so welcome, or give him better entertainment, than he whose heart is be-utified with these blessed Ornaments: such a soul makes its Saviour a sumptuous Feast, and gives him a chearful invitation: So in *Solomons Song*, ch.4. 16. saith she, *Let my Beloved come into his Garden and eat his pleasant fruits, i. e.* Let him enjoy content in the fruits of his own Free-grace; hee hath provided himself a Sacrifice, a Feast, let the graces of the Spirit delight and solace the heart of the Author, no sooner doth she invite him, but

he comes, chap. 1. and gathers his myrrh with his Spices, and eats his Honey-comb with his Honey. i. e. Hee reaps the graces and duties of the sincere soul, with as much delight as the Grape-gatherers or Husband-men reap their fruits in the Vineyard or Field : Oh with what pleasure doth the Lord accept the holie actions of a treasured Saint ! but he contemneth the costly sacrifices of a gracelesse soul : hee cares not for their thousands of Rams, or ten thousands of Rivers of Oyl ; No no, a soul stored with graces is better than an house full of sacrifices ; the Honey-comb of humane infirmities is dispensed with, where there's store of Honey in gracious acts, and heavenly dispositions : a little Honey is better to God than the meer comb of Duties though artificially compos'd, and exactly perform'd : Happy is the soul whom the Lord delights thus to visit, that is thus fitted to entertain the High and lofty One : O that Christians could say as the Church in Song, 7. 13. — *At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my Beloved* ; So the Soul should say, this grace or that disposition I will lay up for my dearest Husband Jesus Christ, and bring it forth to give him content, this smell of sweet Perfume shall meet him at his entrance, I will entertain the beloved object of my dearest affections at the doors at home, in the fields abroad, I'll bid him welcome upon all occasions, I will walk closely in my Family fellowship out blessed Davids Option, *O when wilt thou come*

come unto me ! I will get upon my knees in my Close; and there I'll seek, and shall find my Father that *seeth in secret* ; I will go unto his Table and partake of his holy Supper, and while the King sitteth at his Table, my *Spike-nard* sendeth forth the smell thereof ; my *bruised Spices*, my exercised Graces shall be as pleasant Odours to him, he will *smell a sweet savour* unto my sacrifices, and my prayers and praises shall be set before him as *Incense*, acceptable to God through *Jesus Christ* ; It is not every ones happiness thus to enjoy God, to be well-pleasing to him ; some may come near with *Moses*, when others must worship afar off : None so capable of intimate communion with God as the well-furnished Christian : ordinarily, hee that hath the greatest treasure hath the sweetest visits : to such as bring out of their treasure the precious fruits of the Spirit, to such will God open the precious treasures of his Love : Observe it, there's much good laid up for them that have grace, but 'tis brought forth to them that use grace, see *Psalms* 31. 18. Well then, Christians, lay up much grace and draw it out, lead your Lamb to this Ruler of the Land : bring your Presents to *Jesus Christ* : the *wise-men* let us an Example in that welcome they brought to *Jesus* in his Cradle, *Mat. 2. 11. they opened their Treasures, and presented to him gifts, gold, frankincense and myrrhe*, answerable to his three Offices, of King, Priest and Prophet, no man was to come to the Lord emp.y-handed in the time of the Law : and if you come full-

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hearted

Math. 6. 6

Cant. 1. 12

Gen. 8. 21

Psal. 141. 2

hearted with this treasure, and full-handed in drawing it out, be sure the Lord will be open-hearted to admit you, and open-handed to fill your hungry souls with ravishing incomes: You shall have Jesus Christ to lodge with you all the night of affliction in sweet embraces: Who would not have this Treasure that he may be welcome to Heaven?

5. A treasured soul can live well in a time of spiritual dearth, in the daies of Famine such shall be satisfied: when others are hungry and thirsty, and their souls fainting; a treasured Christian hath good commons: for the Christian thus steked hath laid up that which stands him in stead in an evil day: 'tis true, a *famine of the Word* is an afflictive judgment to a childe of God; Ordinances are to the Saints their glory, and the excellency of their *strength*, the desire of their eyes, and that which their souls do pity, the want of the Word for a season doth more grieve them, than the total loss doth affect wicked men: though it concern them more, for Gods Children have that to live upon that natural men have not, they have a stock of inward strength that will carry them to the Rock of Ages, a stream of grace in their hearts that will lead them to the Fountain of grace: Real Saints are never famished but alwaies furnished: they can make a better shift to live than others can, they have something within doors: a treasure of Truths, Graces, Comforts, and Experiences makes the Saint a rich Feast, for God is where these are: the flowing

Rivers

Psal. 73. 19.

Amos 8. 11,
12.

Ezek. 34.
21.

Joh. 7. 38.

Rivers of living Water, that are in the true Believers belly, and the *hidden Manna* will make Rev. 2.17. a good meal, when God himself sits at the Table; They that cannot go to publick Assemblies may find the Lords presence a little Sanctuary, he is every where to be found, and can make amends in private for want of publick liberty: the Word opened and applied was convincing, satisfying and edifying, well they have their Lesson still before them, the Bible in their hands, and a promise of the Spirit to bring things to their remembrance: and why may not the treasured soul, whose senses are well exercised by an habit of Scripture-Knowledge and self-conference preach to himself in the want of other Preachers? Aeb. 5.14. certainly an able Christian, at full age may digest *strong meat* though he carve for himself: one leaf of the Bible was in *Luthers* account worth a world; much more all a Christians treasure whereby hee is enabled to improve Scriptures: Histories and Tradition tells us of some good Christians, who in dark times having got a few leaves of the Bible, run with it into a corner, and either read it themselves or hired others to read, whereby they received incredible comfort, profit, and arrived at a strange degree of knowledge and courage: So likewise the souls of Gods children may seek and see Gods Face in private communion of Saints, in conference, prayer, and praise, God may make it an happy exchange to them; the private lesser glass of secret duties may represent God as clearly to the eye of their souls,

souls, as the broad glasse of publick Ordinances. I speak not this to derogate from publick, 'tis to be preferred where God grants liberty, and where God withdraws, the want of open Vision is much to be lamented, we are to be sorrowful for breaking up of solemn Assemblies, and *mourn* sore when the gates of *Zion mourn*: But this I speak, when by persecution publick Teachers are driven into Corners; then the Lord may supply that want to his children some other way: But lest this be condemned as Novelty, I shall express it in the words of a learned Author: *Buchanan* asks the question, *What shall they do that want the opportunity of frequenting the publick Ordinances?* He Answers, *Such must travel abroad, and seek far and near for them, But if they cannot finde them, they must exercise themselves in religious duties at home, Because, saith he, the Kingdome of God is within them, and because the word without the Sacraments may be the power of God to salvation;*—And he further adds, *The faithful can never be without the matter and marrow of a Sacrament, though they may be compelled to want the visible Sign:* Thus he. Oh what a blessed thing is it to have a principle of Grace, and this blessed Treasure! 'Tis surely worth something to have Light and plenty in a time of darknesse and scarcity.

Zeph. 3. 18.
Lam. 1. 4.

Institu.
Theol. De
Sacram.
loc. 46.
pag. 601.

Re Sacra-
menti nun-
quam de-
stituuntur
fideles, et
iamsi visi-
bilibus signis
carere co-
gantur:

CHAP. XXI.

*Five more advantages of having this treasure
in the heart.*

6. **C**ONSIDER this benefit of this heavenly Treasure in the heart of a Christian; that every thing turns to the encrease of this stock: 'tis the strange attractive property of this Treasure, that it will fetch in all things to fill it up, and make it greater: like fire, it wil turn every thing to its own nature: it is a divine Limbeck, that can extract pure Spirits out of all things, according to that Catholick Promise in *Rom. 8. 28.* *We know that all things work together for good*—prosperity, adversity, riches, poverty, renown, and ignominy, thraldome and liberty, sicknesse and health, success and disappointment, satanical suggestions, violent temptations and victorious Conquests, all work for good: Yea, some extend this also to corruptions, yet these but accidentally, or being managed by the constant care of a wise, gracious and powerful Phisician; as Poyson may be turned into a Remedy, or (as they say) *the drinking of Venenum that wine wherein a Viper hath been drowned cureth the Leprosie*; even so, God can so husband even the breakings in of temptation, and breakings out of corruption as to make it turn to good, being an occasion of deeper humiliation, and a Pin to prick the bladder of spiritual pride, and a Spur to promote a holy

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jealousie and watchfulness; and a means to work in the soul charity and sympathy towards others, to alienate our hearts from this sinning weary world, and endear our hearts to God for pardoning grace, and make us long for a sinless state in glory: these and such-like ends and uses God hath and makes of sin, or else hee would not suffer this dead body, or rather *body of death* to haunt the souls of living Saints: our wise God raised a state-ly structure over the ruines of *Adams* fall, or he had never suffered it; God doth his servants good by their sins, this uncouth Experiment made good *Mr. Fox* to say, *That his graces did him most hurt, and his sins most good*, a strange Paradox, but a gracious soul knows what this means, that hath many a time by divine assistance fetcht heaven out of hell, light out of darknesse, sweet advantages from sad miscarriages: Sometimes the Christian can say, I had sinned except I had sinned, the furthest way about hath proved the nearest way home, God hath suffered me to break my bones by falling, that he might set them more strongly: *We cannot go to heaven* (saith an experienced Divine) *by Geometry, we must fetch a compasse by the gates of Hell, and see what news with Satan, ere we be duly humbled, or can relish the Promises aright*: Yet mistake not, no thanks to sin or Satan for this, but to Free-grace, that orders all things to the best: not let any adventure upon sin with such a conceit, for this were to *sin that grace may abound*, that's the Devils Logick and dangerous presumption.

Mr. Capel,
of Tempt.
pag. 234.

sumption : But when the Christian hath fallen thus, the Lord helps him to improve his falls for spiritual good ; But much more all dispensations of Providence, sweet and severe, if it go well with the treasured soul, it is drawn nearer to God by these cords of Love : if ill, it is whipt further from sin and the world by these scourges of anger ; he can fetch a good crop of spiritual Fruit out of the barren Heath of a wilderness-condition ; if from outward poverty he get this advantage, to be *poor in spirit*, 'tis a rich gain, and worth a mine of Gold : and so of other afflictions : The North wind is sharp and piercing, the South wind soft and cherishing, but both blow good to the Christian, and make his Spices flow out, or Graces break forth into lively exercises, *Cant. 4. 16*. Yet further, this Treasure doth in a sort consecrate all states, so that let a man have more or lesse, he hath a sufficient treasure if he have this treasure within, *godlinesse with contentment* is not only enough, but gain, yea great gain : it seasons all things : that man hath nothing that wants it, that man that hath this wants nothing : wicked men may have much, but godly men have all things ; when *Jacob* and *Esaú* complemented about the Present, that *Jacob* sent to pacifie his angry Brother, *Esaú* said, *I have enough my Brother*, *Jacob* also said, *I have enough*, but in the Hebrew *Esaú* said, *I have much*, and *Jacob* saith, *I have all*, or, *all things are to me* : intimating, that *Jacob's* treasure was far beyond his Brothers, even as the whole is more than

Habet omnia qui habet habentem omnia :

Gen 33. 9.
 וְשָׁלוֹם רַב
 multum habeo,
 וְשָׁלוֹם כָּל
 sunt mihi omnia &

than the part: There's a secret blessing attends this hidden Treasure, which gives content with want or abundance, and if God see good he will encrease the store: However, a Saints *modicum* or little, amounts to more than wicked mens *multum* or large Revenues, as the word of truth testifies, *Psalms* 37. 16.

7. This treasure is safe, its well lockt up, and cannot be lost: *Phil.* 1. 6. being confident of this very thing, that he which hath begun a good work in you, wil perform it until the day of Jesus Christ: 'tis true, an external profession, and mental accomplishments may be lost, but sincere saving graces shall not be lost, 'tis also true, a saving treasure may be obscured, but cannot be destroyed; yea it may be weakened, but is never totally

Psal. 16. 5. wasted: the infinite *Jehovah* is the Keeper of *Israel*: he that is the portion of your cup, wil maintain your lot: 'tis not so much the truth, nor yet the strength of grace that keeps you from falling, but it is God only who alone is able to keep you from falling, that supports the weak Christian: received graces wil not preserve without assisting grace, faith as an habit, wil not carry on the soul to death, or through death, but we are kept by the power of God, through faith unto salvation: *1 Pet.* 1. 5. The power of God as the efficient cause, faith as the instrument, God keeps faith, and faith keeps the soul stedfast: they that have *Mary's* part and *Mary's* spirit, shall never be poor: God wil fulfil the desires of them that fear him, and wil likewise fulfill the

the hearts of his Saints with a rich treasure : my God, saith *Paul*, shal supplie all your need according to his riches in glorie by Christ Jesus, *Phil. 4. 19.* 'tis a mighty ful expressi- on, and refers to all wants, spiritual as wel as corporal : our heavenly father gives his tra- velling Children a sufficient stock to bear their charges through the World, and discharge every debt of duty to God and man, in some measure of sincerity : this is that two-pence with which the good *Samaritan* furnished the wounded Man, as some Allegorize : 'tis true some Saints live at high rates, in great ex- pence, in costly duties, but this very chargable living in high and hard exercises, and enter- prizes of self-denyal, do much increase the Christians store : a Christian is no loser, but a gainer by flesh-displeasing performances : the more strength you lay out for God, the more you fetch in : this is one meanes to keep a spiritual treasure from being lost : nei- ther Men nor Devils can deprive you of it, you may take up blessed *Paul's* bold and tri- umphant challenge, *Rom. 8. 35.* Who shal separate us from the love of Christ ? All the powers of darkness cannot loose this knot betwixt a precious Saviour and a gracious soul : the Covenant is ordered in all things and sure, it contains the sure mercies of *David*, 'tis a Covenant of Salt : *Isai. 54. 10.* The Mountains shal depart, and the Hills be remo- ved, but my kindness shal not depart from thee, neither shal the Covenant of my peace be removed, saith the Lord, that hath mercy

Luk. 10. 38

2 Sam. 23. 5
Isai. 55. 3

Domine,
non excre-
ciet propier
aurum &
argentum,
ubi enim
sint omnia
mea tu
scis: ibi e-
nim habe-
bat omnia
sua, ubi e-
um condere
& thesau-
rizare ille
monuerat;
qui hæc
mala mû-
do ventura
predixerat:
Videsis
plura in
lib. 1. de
civ. Dei
cap. 10.
c. 1. tit.
Quod san-
ctus in a-
missione re-
rum tempo-
ralium ni-
hil periat.

on thee: grace is the seed of God that abides for ever, God may repent of bestowing common gifts, but these saving gifts and this holy calling are without repentance: All the motions and commotions in the World cannot rob the believing soul of its treasure; those flames that shal burn the World cannot dissolve; but rather cement and soder the blessed union of a Saint to his Saviour; the treasured Christian may stand upon the worlds ruines, and say, I have nothing of all this huge heap to lose, I shall not be a mite poorer for the stupendious conflagration of this goodly Fabrick; let brutish worldlings weep and wail over their fair Houses, large demaines, full bags, numerous Cattel, and gorgeous Attire, I am rich stil, as rich as ever I was, and some richer, for what I had in hope & expectation, I have now in full injoyment & possession *Augustine* sweetly discourseth concerning one *Paulinus* Bishop of *Nola*, who prayed thus, (having lost a great estate by the invasion of the *Barbarians*) Lord, I shall not be troubled for silver or go'd, for where my all is, thou knowest: for saith *Austin*, there he had his all, where he had warned him to lay it, who had forewarned the World of these approaching evils: — a little after, he saith that some were tortured by the *Barbarians* to discover their riches, but saith he, *nec proderet nec perdere potuerunt bonum quod ipsi boni erant*, they could neither betray nor lose that good by which they themselves were good; that was their graces and vertues: Oh sirs, what would you

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you give to have your estates secured in a lo-
 ting, plundering, desolating day? here is an
 insuring office, the God of Heaven will secure
 the wel-laden Ship, that it shal come safe to
 shore: certainly this is a rich priviledge in a
 day when we can be sure of nothing, that, that
 only that can make us happy, that and no-
 thing else can be made sure.

8. God knows and owns that treasure
 which sometimes is hid from the Possessor:
 this is a sweet consideration; *Col. 3. 3.* our
 life is hid with Christ in God, that is, some-
 times it is hid from our own eyes, as wel as
 from the eyes of others, but stil 'tis hid with
 God, and he that hid, can finde; Saints are
 called Gods hidden ones, and thei life is hid-
 den, both in respect of safety, secrecy; and
 obscurity: a Christian may have more of
 God in him, than he knows of; it's one thing
 to have grace, another to know that we have
 grace, a Childe of God may have the seed
 and root of holiness, yet want the bud and
 blossome of actual comfort: a sincere soul
 hath alwaies the solid foundation for, yet
 may at somerimes be without the actual pos-
 session of divine consolations; somerimes
 God with-draws the light of his countenance,
 and leaves the soul in darkness and desertion,
 he often suspends that act of the spirit, which
 may evidence the souls interest and sincerity;
 sometimes the Christian is lazie, and useth not
 Gods appointed meanes to beget assurance:
 or by thinking of more comfort, than God is
 willing to impart, may deny what he hath:

See D. Sibbs
Souls con-
flict. Sy-
monds de-
fer. souls
Case. ---
Baxters
Rest. par. 3
p. 156.
to 169.

Isai. 50. 7.

or by entertaining some beloved lust, or by the prevalency of melancholy, or impotency of natural parts, this treasure may be hid from the eyes of the believer himself; these and other reasons Divines have laid down as causes of Christians want of comfort or assurance: Every Saint knows this by too sad experience that he is often at a loss, and cannot tel what to make of his condition, he hath his nights as well as daies, a nipping Winter as well as a flourishing Summer: the sap of grace may retreat into the root, the Herbs and Flowers, and Plants may shrink and disappear, and this goodly new Creation may droop and lose its glorious verdure, yet life may be there, a Summer may come at the return of the year, when the glorious Sun of righteousness shal reflect beauty upon these hidden graces, and draw them forth into lively fruits of Gospel-Obedience, wherby the Saint shal live again, and know that he lives, believe, and know that he believes: In the mean time, while such a soul doth walk in darkness and see no light, let him trust in the name of the Lord, and stay himself upon his God, let him even cast Anchor in the dark, and repose his troubled heart upon the Rock of Ages; faith is a venture, and you must venture your all in this bottom use Gods appointed means for obtaining comfort, improve free grace, study the promises, awake your graces, recollect experiences, renew your repentance, walk close with God, be importunate at the throne of grace, and certain-

certainly joy and comfort wil spring forth
 speedily; peace is the usual result of the exer-
 cise of grace, and as the striking of Flint and
 Steel together produceth Fire, so the lively
 acting of sincere grace, upon its proper ob-
 ject, begetteth the light and heat of joy and
 warmth: yea 'tis the observation of a good
 Divine, that the comfort of letting out our
 hearts to God, is a greater comfort, than
 any comfort we can have in receiving any
 thing from God: But this is sure, if you
 have a treasure of graces, God wil in due
 time give you a treasure of comforts; and if
 he do not fil you with joy and peace in be-
 lieving, yet he wil maintain his interest in
 you, and keep you from fainting, if you have
 not spiritual suavities, you shal have secret
 sustentation, if your state be not sweet, yet
 it shal be sure, his grace shal be sufficient for
 you, and that's equivalent to the mercy de-
 sired, and the less comfort you have in the
 way, the more you shal have in the end;
 and it matters not much whether comfort
 come an hour before death, or an hour after,
 since it wil certainly come, as a Man of God
 once said; In the mean time, approve your
 hearts to God, he searcheth the hearts, and
 knoweth what you are and have, though nei-
 ther your selves nor others know it, he sees
 how your principles lie within you, and
 knows, *i. e.* approves the way of the righ-
 teous, and though your way be troublesome,
 yet your end shal be peace; and though you
 may be ready to mis-judge your state and

Mr. Bay-
 rough's on
 Hof. 2. 19.
 pag. 606.

Psal. 1. 6.
 Psal. 37-37

2 Tim. i. 12.

acts, in a hurry of temptation, yet your happiness doth not depend upon your account of your selves, but upon Gods account of you in Christ; a gracious soul may not know the acts of faith, yet may be satisfied of the object of faith; he cannot say sometimes, I know that I do sincerelie believe, but yet may say, I know in whom I have believed, and desire again to believe; the good soul may say, I know not how things are with me, I have lost my self in a thicket of cares and feates, yet I put my hand into his that knows the way, and can lead me out, and let him see to the safe landing of my soul in that Haven of rest, and to the lodging of it in the bosome of *Abraham*, that in tender care of it, shed his precious blood for it; This is the next head, God wil own this hidden treasure.

9. A treasured soul hath a treasure in heaven, and indeed his best treasure is above: for this treasure in the heart is the counterpane of a treasure in the Heavens: these are alwaies conjoynd. never is any soul brought up to Heaven, but first God brings down Heaven into it; God furnisheth the soul by the operations of his grace, and then takes possession of it by the earnest of his spirit, before he fill it with glory; 2 Cor. 5. 5. Hast thou a treasure laid up in thy heart? That's the first fruits of a larger vintage; light is sown for the righteous, and (I may say) in the hearts of the righteous, if gracious treasures be laid up in the temple of your souls, glorious things

are

Heart-Treasure.

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are laid up in the *new Jerusalem* for you, such things as eye hath not seen, nor ear heard, nor heart conceived : Happy art thou, Oh poor soul, or rather rich soul, poor in this world, rich in faith, and heir of a Kingdome, yea, of the Kingdome : thou mayst both sigh and smile at the mad and frantick World, that weary themselves for very vanity, that torment themselves in caring and toiling for an earthly Treasure ; which when obtained, doth rather beget torment than content, and leads at last to final desperation : It is recorded of *Stigandus* Arch-Bishop of *Canterbury* that he lived very poorly, saying and swearing that he had nothing, no not a penny : yet by a Key fastned about his neck, was found great treasures after his death, which he had hid under the ground : But alas that Key would not open Heaven-gates, nor would that treasure purchase Glory, but the believing soul hath his treasure above, and by Faith he hath interest in the Lord Jesus, who hath indeed the *Key of David*, and is already entred into the Holiest, and hath set Heaven-gates wide open to his purchased and prepared ones, and he is gone to prepare a place for them. Oh Sirs, fear not, you that have grace shall not miss of glory, as your flesh is in Heaven, so Heaven is in your flesh, as it were ; he will open the gates of Glory to those that opened their hearts to receive the King of Glory : the treasure of grace raiseth the heart to this treasure above, and lays up provision for an eternal state, this stream

Jam. 1. 12.

Mr. Fox
Acts and
Monum.
fol. 174.

Pſalm 15.
11.

Mat. 6. 20.

runs to that Ocean, and ſhal at laſt be ſwallowed up therewith, where there is fulneſſe of joy and pleaſures for evermore: And let this excite all perſons to hoard up a treaſure in their hearts and in Heaven, which neither moth nor ruſt can corrupt, nor Thiefe break through and ſteal it: Alas, poor creatures, if you get a treaſure in the world, what will you do for a treaſure when you muſt be gone hence? your earthly treaſures will not purchaſe eternal happineſſe; you cannot alwayes live here; therefore lay up in ſtore for your ſelves a good foundation againſt the time to come, that you may lay hold of eternal life, 1 Tim. 6. 19. Make Friends of the mammon of unrighteouſneſs, that when theſe fail, you may be received into everlaſting Habitations, Luke 16. 9. Like that provident King of the Spartans, who obſerving the people to dethrone their Kings at the yeares end, and thruſt them into a foreign Iſle to live in miſery, did not ruffle it out in that prodigality wherein his Predeceſſors lived for one year, but ſent a great eſtate before him into that Countrey where he was to be baniſhed, that he might live comfortably when he was degraded: juſt thus muſt the wiſe and gracious Chriſtian do, provide in the enjoyment of all things for a day of darkneſſe in the want of all things: as Time is the ſeminary of Eternity, ſo the ſoul is to lay up here for an eternal ſtate hereafter; Bleſſed is that ſoul that is found with theſe treaſures in his heart, a Crown of Righteouſneſs is laid up for thoſe in whoſe hearts is found the work

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of Righteousnesse, and upon whose backs is found the Robes of Righteousnesse: let such blesse God for grace, and long for glory.

10. Consider yet further, treasures of glory, are proportioned to treasures of grace in the heart: 'tis true, they that have least glory in Heaven shall want none, yet withal, 'tis very likely there shall be degrees of happiness, and they that have had most grace shall have most glory; my reason is, because grace doth widen and capacitate the soul for larger Revenues of glory: many Vessels of great and small quantity cast into the Ocean are all full, but some hold more, and others lesse, such is the immense and inconceivable happiness of the Saints above, that all shall have all, and none shall want any thing to compleat their felicitie: as 'tis impossible for a soul to be in Heaven and not be happy, so there shall be no nook nor corner of a glorified soul, but it shall be filled with happiness: these *clean Vessels* shall be filled with this *new wine* of glory: *God shall be all in all*, all good to all souls, and in all souls, Yea, such is the vast and infinite Ocean of glory that they shall *enter into their Masters joy*, nor it into them (though they shall be as full of it as their hearts can hold): Oh how shall they bathe themselves in those Rivers of pleasures? the minde shall be full of Light, the will of Holinesse, and the affections of Ravishment and satisfaction, *when we awake we shall be satisfied with his Image, Psalm 17.15.* nor shall there be any envying one anothers happiness, (though one star dif-

fer from another in glory) but every one shall bear his part in the lower or higher praises of God, (as one saith) with an harmonious variety in perfect symphonie: certainly that immacessible Crown of Glory shall be as weighty upon every Saints head, as hee is able to bear, though that weight shall bee their delight, nothing is heavy in its proper Element, and Heaven is the proper Element of the spirits of just men made perfect: Hence 'tis said, *the four beasts* (i.e.) the community of the faithful) *rest not day nor night, praising God*, Rev. 4. 8. yet their work is their rest, only some have an Instrument of six, some of eight, others sing praise to God upon an Instrument of ten strings, having more enlarged faculties fitted to that Angelical duty: it may seem that as there is degrees of torments in hell (for it will be more tolerable for some than for others) so there will be degrees of happiness in Heaven, by the rule of contraries: for, saith Beza, that Scripture of sowing and reaping sparingly, and liberally, in 2 Cor. 9. 6. refers not only to charity and temporal advantages, but piety and eternal incomes: Thus doth Calvin interpret it also; and the Parable of the Talents, whose reward was proportionable to their improvement, Luke 19. 16, 17, 18. 'Tis true, parabolical Divinity is not argumentative, yet the main scope of a Parable hath a demonstration in it, and it may seem probable that those whom God honors with most grace, and that honour God with most service and suffering should be most ho-

nour-

Marth. 20.

15.

Vid. Bez.

quest. &

Resp. p. 98.

Ceterum

messis cum,

de spiritu-

ali mercede

vita a ter-

re, quam

terrenis be-

nedictioni-

bus, quibus

Deus pro-

sequitur

homines be-

neficos ex

poni debet:

Calv. in

142.

noured with glory : But nothing of merit in all this, for giving Heaven as wages for work is an act of commutative justice, but what equality is there betwixt finite Services and infinite Glory? none at all, no, no, eternal Life is the gift of God : Let proud Papists say, they will not have Heaven *gratis*, let the real Saint look upon Gospel-blessings as fruits of Free-grace, and the City above as built all of this Free-stone, and the way paved thither with the meritorious blood-shed of our dear Redeemer ; And whether there be degrees of glory, or no, be sure the treasured soul shall have his share, and we shall best be able to resolve this question by experience; Vision and Fruition will be the best determination. Now these great things are Riddles and Mysteries to us, because we look but through a glasse darkly, we have but faint Emblems and poor glympsies of that glory which shall be revealed, but then we shall see God as hee is, and know all things fit for creatures to be acquainted with, a thousand of these hard knots shall be untied, and our souls fully irradiated with the beams of divine Light.

See this
Quest. an-
swer. in
Buch. loc.
36. *De visã
eterna*, pa.
446. De-
termined
that there
shall be
degrees of
glory from
1 Thes. 2.
19.
Dan. 12. 3.
1 Cor. 15.
41.

CHAP. XXII.

*Some Objections answered, and the Exhorta-
tion urged.*

BUT here come in many doubting souls with their several sad complaints and self-puzzling Objections.

1. Alas,

1. Alas, saith one, I fear I have no such treasure as here is described, for I have a very ignorant head, and therefore an empty heart, these treasures enter in by the door and window of knowledge, but I know nothing yet as I ought to know; I cannot conceive aright of one truth, & how I should I then have a treasure of truths?

Answer, 'Tis well thou art complaining; Unsanctified knowledge puffeth up with conceits of imaginary attainments, gracious souls are sensible of defects and lament their ignorance: *David* was a Saint wel-treasured, yet calls himself *a beast*; *Agur* was a wise and holy man, yet professeth that hee was more brutish than any man: nay, he saith, *he had not the understanding of a man*, Pro. 30.2. 'Tis an hopeful sign to hear Christians bewail their ignorance, but it doth not become any man to brag of his Knowledge: the lowest humility is the highest attainment: self-denial is a sign of, and means to spiritual Riches: 'tis a sign thou hast profited when thou discernest and bewailest thy non-proficiency: Besides, you must know, that you are not to determine of your treasure of truths, by the number of truths known, but by the manner of your knowing them, and your estimation of them; do you value the truth so, as to buy the truth at any rate, and to sell it at no rate? nay, are you not willing to part with your lives rather than truth? Hath not truth had efficacy in your hearts, authority over your consciences, and prevalency in your conversations? Do you give up your selves to the truths

truths you do know? and, walk with God according to light received? if so, then you have a treasure both of truths and graces: 'tis a wonder to consider how little light, and how much heat Christs own Disciples, and zealous Martyrs have gone straight to Heaven with: I speak not this to sooth up any in ignorance, or to patronize negligence, but to quiet the poor doubting disconsolate conscience, that's affected with a sense of its ignorance.

2. Ah, saith another, Is it possible that I should have a treasure of grace that have such a treasure of sin; the Lord knows, my heart is even stuffed full of corruption, there is such a huge fardel on my back, such a monstrous body of death, that I much fear whether I have any grace at all in my heart or no, my sin bears me down like a violent torrent, lust is predominant, and can grace be prevalent?

I answer, I am glad to hear these Complaints from thee, it is no new thing for a *Paul* to cry out of *a body of death*: living men feel the weight of a burden, but dead men are not hurt: Dost thou really complain of the power of sin! then 'tis a Tyrant, not a King in thy heart? Dost thou sigh and fight against sin? blesse God for that Light *Deut. 32.* to see it, and Life to oppose it: the *forced* *25.* *Damsel* cleared her innocency by crying out, so doth the vanquished soul evidence integrity by zealous groans to God; 'tis but a Rape not a compleat Conquest, while the soul

soul is struggling with its enemy, and gives not up the Fort of the heart: But know this, that a Christian may have a large treasure of grace in his heart, and yet feel violent workings of lust, grace may be strong, yet corruption impetuous; God may give it a commission to make violent incursions upon the well-furnished soul, for wise and gracious ends: only consider whether thy prayers be ardent, contests vehement, and mournings for it bitter and more than ordinary; if it be thus with thee, thou mayst have a treasure for all that, not only a principle of grace, but a large measure thereof, for opposites illustrate one another, and though there be strong lustings of the flesh against the Spirit, yet if there be also proportionable strugglings of the Spirit against the flesh, the souls condition may be safe, and for ought I know, it may be rich in Grace; That's for the second Object.

3. But, saith the Christian, you talk much of a treasure of comforts, but alas I know not what that means, alas comfort is far away; surely if I had had any grace I should have had peace, but I have been long under sadness and in many disconsolate fears, I fear I have no treasure of grace.

Ans. Grace and Peace are not inseparable, they may be dis-joined, as Scripture and Experience testifie, many a gracious soul hath been in deep sorrows, a soul may have a Hell within it, and yet at last go to Heaven; a Christian may sail thorow a tempestuous Sea to a quiet Haven; Yea, further observe,

that

that a Christian may have a treasure of grace, yet want a treasure of joy and comfort; the reason is, because comfort is an effect of Gods Spirit, which acts arbitrarily, and not by necessity, for if the Spirit shine not upon the graces of the Spirit in the soul, it shall have no comfort, though it be full of grace; Now God doth sometimes suspend the comforting presence of his Spirit from the best of his servants for righteous and gracious ends: hence we finde eminent servants of God (that feared God above many) complaining of the want of comfort, as *Job*, and *David*, and *Heman*; yea, sometimes we finde our dear Redeemer (who had a treasure of grace, and the Spirit above measure) complaining of Gods forsaking him, and consequently of the absence of joy and comfort: Poor soul, do not murmur that God doth not **alwayes** feed thee with these Sweet-meats, which are the fare of the **Upper-Table**, and reserved for an heavenly Banquet: what though thou hast not always actual possession of comfort, yet thou hast a solid Foundation for it: what if thou be not continually dandled on thy Fathers lap, and kissed with the kisses of his mouth, yet thou art a childe still, and thou canst not deny but sometimes he doth visit thy soul with heart-solacing consolations, and thou mightest have a treasure of them if thou couldest be ready for them, or rightly improve them.

4: Alas, saith the troubled heart, if I knew my state were safe, I could be better satisfied

ed in the want of comfort, but I have cause to cal all into question, I have been so barren and unprofitable under meanes of grace, ordinances and providences, I may crie out my leanness, my leanness, woe unto me, if there had been any real good in my soul, it would have been more increased under my long-enjoyed helps.

I answer, there is never a soul under Heaven, but hath sad cause to complain under ordinances and enjoyments; where is the man that can stand forth, and say he hath gathered in harvest as much as he might have done? but there is a profiting to grace, and in grace, hast thou experiences of the former? hast thou been wasted over by the boat of ordinances into Jesus Christ, unto a state of grace, I hope thou canst not denie this; wel then, thou hast attained to the main proficiencie, blefs God for that, and for a progress in grace, examine thy self a little more strictlie, is not Jesus Christ more endeared to thee? do not the things of God relish better with thee? dost thou not more scorn the World, and all preferments that it offers to thee? is not thy prevailing purpose to cleave to God, notwithstanding oppositions, more fixed and settled in thy heart, upon long experience of the waies of God? dost thou not every day see more demonstrative reasons to confirm thee in thy choice of this better part? and let me ask thee, whether thou hast not grown downwards in humilitie, self-denial, hatred of sin, love to the Saints? though thou canst not say

say thou hast grown upwards in joy, faith, heavenly-mindedness, and communion with God? do not think thou art above complaint and proficiencie in this life; none have attained to a perfect treasure in this vally of teares, and shadow of death; you wil have cause to complain of defects and imperfections, which in your perfect Saviours compleat righteousness, your God wil graciouslie cover and cure.

5. But, saith the poor soul, methinks I fall very far short, not onlie of what I might have attained to, but what others (under the same enjoyments) have arrived to, I am out-stripped by such as set out long after me, they that were converted some years after me have attained to more treasures of gifts, graces, and abilities for edification, and I lag behinde, what shall I think of my self?

I answer, thou hast cause to lament thy non-proficiencie, and bewaile that thou hast not kept pace with others, there should be an holie emulation amongst Christians, and a striving which shall be richest in these good things of Heaven; but withal, comparing your selves with others, is no good rule, (except it be to shame your negligent hearts, and excite diligent endeavours) because some have better parts, and may sooner attaine to higher degrees of knowledge, and some God intends to cal out to extraordinarie service or suffering, others God designs to pluck away sooner by death, and so layes up much in a shorter time.— Besides, though they may seem to have

have a larger treasure, yet you do not know what they may have to do with it, they may be put to it, and all they have little enough, they may have such corruptions, temptations, afflictions, desertions, as may exhaust a great treasure, possible they put the best side out, and you see the bright side, and not the black side of the Cloud; you hear their prayers, discourses, exercises amongst others, but you know not the dolorous griefs, and bitter complaints before the Lord in secret; could you lay your eares to their Closets, you would over-hear their sad sighs for their fulness of sin, emptiness of grace, and naughty frame of heart; it may be your treasure is more settled, and theirs more floating, and you see it when the tide is high; you should take in all before you judge your selves by others, and indeed no Man is a competent judge of anothers frame of spirit, you may even fall below hypocrites themselves in seeming enlargements.

1 Cor. 12. 6. Yea, saith the soul, but I fall below others in real usefulness, if there were a treasure within, me thinks it would appear more to the glory of God and good of others, but I do no good in my place, I cumber the ground, and bring not forth fruit as others do, that do God a great deal more service, than I do.

4. 6.
Rom. 12. 4.

I answer, the Apostle saith, there are diversities of gifts, and operations, so also, all members have not the same office, and consequently not the same usefulness, some move

in an higher sphear, and some in a lower, but if thou be set in this heavenlie orbe of the Church, thou hast some influence, there is not a Finger or Toe in this bodie of Christ, but 'tis of some use, and cannot be spared, but it wil be lame and defective, not a loop or pin in this Tabernacle of the Church, but as it fills up a room, so it bears up some weight: the body of Christ hath need of thee, nay, there's not the choicest members that can say to the meanest in the Church, I have no need of thee, *Paul*, though a great Apostle, stood in need of the prayers of the meanest Christian: an Iron Key may sometimes open that Lock, that a silver one cannot effect; there's never a Saint in the World, that knows the good that he doth, nor shal it be known to others the use he is of, til he be taken away, and then the place shal feel a loss of him, a City, a Country, and Kingdome may be spared upon the prayers and uprightness of one righteous person: Let not more worthy members despise the ignoble, since they cannot be without them, and let not inferior members envy the more honourable, because God appointeth every one his station, and accepteth the meanest members faithful service, a sweeper of Chimneys may honour God in his place, as wel as a Pastor of souls in his: a plain Christian in a leathern Coat may (if faithful in his station) do God as much service, as a great Doctor in his purple Robes: if thou be serious in the work of God, thou mayest promote the cause of God in thy

T

Fami-

Family, which may reflect a lustre to the whole Church.

7. But alas, saith the Soul, I am so far from encreasing into a treasure, that I fear I am on the losing hand; I am in spending, wasting, decreasing by sinful practices, what I gain in a Duty or Ordinance, I lose by an act of sinning, and have much ado to recover my self, oh this inconstant, unstable spirit! what shall become of me?

Psal. 107.
26.

I answer, the case is sad, and much to be lamented, but so it is with the best of Gods Children, *David* saith, thou hast lifted me up, and cast me down, while we are tossed upon the fluctuating Waves of the Sea, we must expect Mariners motion, to mount up to Heaven, and go down to the depths, to have rich enjoyments, and sadder abatements, that we may know both how to want, and how to abound in point of enlargement: sometimes our hearts are opened, as the heart of *Lidia*, to receive of that grace which becomes our treasure, then again our hearts are shut up, and we are in danger to shut out divine incomes; sometimes the Sailes of our souls are spread, to entertain the livelie guests of the holy spirit, but how often are they contracted, and we then resist the blessed motions thereof? lets complain of this, as our sin and shame: but thus it must be in this sublunary state, to distinguish betwixt this Vale of mutabilitie, and the heavenlie Mount of unchangable felicity: yet take notice, that the souls treasure may be maintained, and even

even increased by this variety of conditions; by standing still, or falling back, he may grow more self-suspicious, penitent, vigilant, and diligent, and make the more haste after his God, to redeem the time that he hath lost; and pick up his scattered crumbs: when a covetous Man hath wasted any thing; or mist a good bargain, he will seek to make amends, by future diligence: thus will the gracious soul, so that God may improve slips, to standing faster, stumblings to a speedy motion forwards, and falls to a greater heedfulness and sensibleness: Hast thou not found it thus? poor soul, hast thou not been a gainer by thy losses? have not these spiritual Egyptians (of raging corruptions) paid tribute to thy soul, to increase thy spiritual stock? have not these Gibeonites been hewers of Wood, and drawers of Water, to help thee in the Service of the Sanctuary? I question not, but thou hast found these bitter enemies, as occasions at least to put thee on to watch thy treasure better; the Canaanites Num. 33. were to be to Israel, as pricks in their eyes, 55. and thorns in their sides, just so are sins to the saints, these pricks in their eyes, make them weep more for sin, and these thorns in their sides, spur them more towards the City of Refuge: there are different sorts of Christians, some are solid, sober, and more settled in their motion, that keep on a good, even pace in the ways of God, others are more uncertain, sometimes push forwards, and draw back again, yet these may be Gods Children, as

well as the former, and sometimes it is occasioned by the natural levity, and fickleness of their spirits, or other causes, yet still the almighty Arme of *Jebovah* is under them, and all his Saints are in his hand, and though these unstable souls may not excel, yet they shall keep their hold, and every leap they take shall set them nearer to Heaven, and lead them to that immutable state, where there is fulness of joy, and Rivers of pleasure for ever more.

Thus much for answer to some Objections: I shall now conclude all with a brief and serious exhortation, and oh that I could persuade and prevail with all to look after their share in the treasure, so largely opened to you, methinks it should be an easie thing to persuade Men to embrace a treasure, but oh how hard is it to ingage Men to look after a treasure for their souls! I see what a wretched thing a carnal heart is, and poor souls fight against their own interest, and forsake their own mercy.

One would think that they, that are poor in the World, would be induced to consider of some treasure at last; I beseech you, let reason be heard, argue rationally, and let your souls be working in such thoughts as these, God hath cast my lot to be in a mean estate, and I work hard for a bare living, I toile and travel night and day, and I can scarce get course Cloaths for my back, and food for my self and my Family, I would have got something before-hand, but I see it will not

do,

do, Times are hard, Trading dead, I despair of growing rich, the world is like a shadow, the more I pursue it, the further it flees from me, and have I been pursuing after that which I cannot overtake? and if I should overtake it, can do me no good, may do me much hurt, and in the mean time have I neglected my immortal soul, and getting a treasure in it to make it rich and happy? These spiritual goods are the best that can be got, and these only may be got, and nothing else: O my soul, shall I be poor in this world and poor to all eternity? must I live in misery here, and be in greater torment hereafter, oh why should I be such a perfect beggar? doubly poor, of a poor estate and of a poor low degenerate spirit? Oh rather let me be *poor in spirit* that I may be an *Heir of a Kingdom*, a better than this Dung-hil world can afford. If I want bread for my body, Lord evermore give me the bread of Life for my poor soul, the garments of Christs Righteousnesse to cover my nakedness, Fine gold that I may be rich, though I be separated from my neighbour let me be united to the Lord, though I be despised by men, yet let my soul be owned by the Lord, although I have not a foot of Land, or house of mine own in this world, yet, Oh that I may have a right to Mansions above, and may take possession at death of the Inheritance of the Saints in Light: Thus do you that are poor argue the case, and rest not satisfied without the true Riches; if you cannot get Earth, make sure of Heaven, and then you

make no bad bargain : keep up this Trade of Religion, when other Trades decay, live above the world, learn to act Faith, put the Bond in suit, make a vertue of necessity, and if you cannot get left-hand mercies, be sure of right-hand mercies, and then you are happy for ever.

Let rich men also look after a treasure above, I know its a hard thing to perswade such as have treasures on earth, to look after treasures of Heaven, and in Heaven : it is impossible for them that trust in riches to be saved; and most men do so; Oh how apt are men of great Estates to please and applaud themselves in their large possessions, especially after the malicious revilings of the poor, or the awakening convictions of Gods Spirit by some heart-shaking *Boanerges*, they go home and thus bespeak themselves, what need I regard the vain calumnies of the sons of *Belial*, or the furious invectives of these bawling Priests, I've need of none, and I fear no man, I am able to live of my self, let every man look to himself, its an hard world, and we must look to our selves, God hath blessed me with an estate, and I trust he loves me, and I shall do as well as others : Such workings are in rich mens breasts, the God of Heaven knows your secret self-flattering thoughts, but they shall be found to be vain another day, when you lie upon a death-bed, ready to breath out your despairing souls, what will money do in the Chest without grace in the Heart? what art thou better for hundreds

*Populus me
sibilat at
mihi plau-
do, ipse do-
mi simul ac
nummos
contemplor
in arca,
Horat.*

hundreds and thousands a year? what art thou the better for the honourable or worshipful titles of Lord, Knight, Esquire or Gentleman? I have heard of a Person of quality that cryed out upon his sick-bed, *ten thousand pounds for a good conscience*, but alas, pardon and Heaven cannot be bought with money, purity and peace of conscience are at a higher rate, they cost the precious blood of Jesus Christ, and are not bought but given in Gods way and in Gods time: hee was a Fool that pleased himself with conceits of filling his soul with his full bags and furnished houses, or fruitfull Fields, what are these to the immortal soul, that is of a spiritual nature? No no, Riches profit not in a day of wrath, you cannot stop the mouth of conscience in the pangs of death with a little worldly trash: try this in lesser things, and see whether money, which answereth all things will fill your hungry bellies, cure the head-ach, or tooth-ach, or remove Feavers, alas it cannot, you know it cannot, how then can Riches satisfie, or sanctifie, or save the immortal soul? A time is coming when the carelesse and covetous Worldling would be glad to exchange earth for heaven, and would be willing to cast all his Rare commodities over Ship-board to save his precious Vessel of his never-dying soul, but he that esteemed the world his God, shall have no God to relieve him when hee is leaving the world: He that spent his strength and time to compass his worldly ends, shall have nothing but his labour for his pains in

Non domus & fundus, non aris acervus & auri, agrote Domino deducunt corpore febres:
Horat.

Job 27. 8

ὡς πύρις ἐ-
 θυσάσθαι·
 ὅτι ἐν
 ἡμέραις
 Heinz Ex-
 ercit. pag.
 563.

the upshot, what hath he gained, (let him brag of his bargain) *when God taketh away his soul?* Nay, this very treasure that he hath heaped up shall rise up in judgment against him, so *Heinsius* reads; *James* 5. 3. as though their Gold and Silver should become a treasure of tormenting fire to the rich and wretched *Misers*: and oh, what an astonishing consideration is this, that a covetous man should gather the fuel to that fire that shall torment him for ever, and that his beloved *Minion* the world, with which he hath committed adultery, shall be the instrument of his torment; yea, some think further, that this earth where wicked men have had their Heaven, shall be the place of hel-torments after the great day of Judgment: certainly this world which hath bewitched sensual souls shall be burnt with fire, and how just is it, that where men have acted their pleasant Comedy, they should suffer this last and everlasting Tragedy? Oh *Sirs*, think of this betimes, do but in cold blood consider whether your great Estates will screen betwixt Gods flaming wrath and your sinning souls another day: *Behink* your selves betimes, whether you would have God or the world to stand your Friend at Death or Judgment, whether you would have a heart laden with this heavenly treasure, or a conscience loaden with guilt and filled with excruciating wormes, whether you would hear that sad word, *Wo unto you that are rich for ye have received your consolation*; or, *come my Friends, enter into your Masters joy*: Remember you were

were fore-warned of these things, look about you betimes :

Here I might admonish all Ages and Sexes to get their hearts full of this treasure, you young men begin the world with this stock, this alone wil fit you for all callings, places, Relations and Conditions ; you are entring the world, and you know not what you may passe through betwixt this and the Grave, without this treasure you are fit for nothing, this wil fit you for any thing : this wil render you well-accomplisht Gentlemen, Merchants, Ministers ; This wil carry you thorough all Companies with credit and profit : it wil be an excellent Guide and Guard in your Journeys ; This wil season your younger years with gravitie, policie and humilitie, and ripen your souls for Heaven as you are ripening for the Grave : Oh my Brethren, set up with this stock, begin in Grace and you shal end in Peace, begin with this treasure, and you shal end in everlasting pleasures :

And you that are ancient, look after this treasure, old men are addicted to hoarding, why here's work for you, be hoarding up in your hearts divine Truths, Graces, Comforts, and Experiences,, *in malice be you children, but in understanding be ye men* ; Give me leave to admonish old men, and Fathers, to labour to know him that is from the beginning, you delight much in Antiquity, here's an object for you to contemplate, even *the Ancient of Dayes* : Oh mind not toys and treasures, even the best of treasures, let your hoary heads be found in the

Read Psalme
1.4. C. 2.1.
Eccl. 4. 1.
yea, read
the first 9.
Chapters in
Prov.

John. 1.13.

the way of Righteousnesse, and hearts filled with these Fruits of Righteousness : Alas, shal you be full of days and empty of grace ? Shall you be drawing to a period of your lives, and continue destitute of the end of your lives ? Ah Sirs, that you should be taking your leave of the world, and yet have laid no Foundation, made no preparation for a better life, alas what shal become of you ? the Lord be merciful to you, and lay hands on you and pluck you *as brands out of the fire* : its a monstrous sight to see a wicked old man, how unbecoming is it to hear an old man swear, to se an old man drunk, or unclean, 'tis a prodigious sight, such are worse because they should be better, every gray hair which should be a crown of glory, is a testimony of sloth, and monitor of approaching wrath : Ah Sirs, think not much, if at the great Day you be set on the *left-hand*, that have all your daies made choice of left-hand blessings : the God of Heaven awaken you to provide for Eternitie, before the flames of hell awake you, when there's no Remedie.

Let all and every one without fail, without dallying or delay, look after this Treasure ; Oh let your souls be furnished with a store of holy Thoughts, you are alwaies thinking, your minds are active, never idle, alwaies in motion : O get it furnished for contemplation, bring some work to this Mil-stone, else as *Luther* saith, *it will grinde it self thinner*, or as a Lamp that's soon extinct without a fresh supply of Oile : You can neither disc-

course

course profitably in Companie, nor spend your time in solitarie Retirements without this Treasure. But I have been too tedious, let not all these words be in vain to you, or rise up in judgment against you :

A few words to those precious souls into whose bosome the Lord hath dropt this heavenly treasure; these I might urge to bless God for it, live up to it, make much of it, maintain and encrease it, and be sure you do not part with it upon any terms. As to the last, I pray you to keep this treasure, and let it not be in the least impaired, wasted or prejudiced: I tell you its a greater losse to lose one grain of grace than a Mine of gold, or both the *Indies*, the gaining of the world cannot countervail the losse of a soul, and if your treasure be gone, your souls are gone: take fast hold of *Instruction*, let her not go, for *she is thy life*, *Prov. 4. 13*. Let all go rather than part with your treasure. *Cæsar* swimming through a River to escape his Enemies, carried his Books above Water with his hand, but lost his Robe, so do you: though you should swim through a Sea of sorrows, yet be sure you keep fast the Lords *depositum*, make not *shipwrack* of Faith and a good Conscience, let neither the treasures nor pleasures of the world rob or couzen you of this glorious treasure; Take two famous instances of constancie in the Primitive times: the one is of a Souldier, whom the *Prætor* could not with torments remove from his Christian profession; at last he commanded him to be laid in

Acts and Mon. par. 1. fol. 63. fol. 100.

a soft bed, in a pleasant Garden among flourishing Lillies and red Roses, and being left alone a beautiful Harlot came to him, and embracing him wantonly, solicited him to lust, he resolutely opposed, at last for very vexation, and to prevent by his pain the danger of pleasure, he bit off his Tongue and spit it in her Face, as she kissed him, and so bravely overcame: This Valiant Souldier would not indanger his Treasure for the enjoyment of a little pleasure; The other Example is, of one *Hormisdas*, a great Noblemans Son, who, for Religion was condemned to keep the King of *Persia's* Elephants, and to go naked. One day the King looking out, and seeing him tanned with the Sun, commanded a Shirt to be put upon him, and to bring him before him, whom the King asked if he would now deny Christ; *Hormisdas* tore off his Shirt, saying, if you think I will deny my faith for a Shirt, have here your gift again: See here a young man stript naked of an earthly treasure, yea, will go stark naked, rather than lose his inward treasure: go you and do likewise, say as *Job*, Chap. 27. 5, 6. *Till I dye, I will not remove my integrity from me, my righteousness I hold fast and will not let it go; my heart shall not reproach me so long as I live: Live upon your stock, make use of it upon all occasions, draw forth the seeds of grace, bring forth much fruits, improve your treasure for maintaining constant intercourse with God; Josephus* tells us that there was a tumult raised among the *Jews*, because their holy treasure was

*Joseph. de
Bello Jud.
lib. 2. ca. 8.*

was

was wasted upon a Conduit, reaching the space of 300. furlongs, but if you spend your treasure in maintaining wayes of conveyance betwixt God and your hearts, it wil increase your treasure, and keep up peace with God, and peace of conscience; communion with God wil compose all mutinous insurrections in your own hearts; pay to God the constant tribute of duty and obedience, give him the glory of all, that he hath done for you; sweep the Temple of your hearts, free it from all dust and filth, prepare a cleanly lodging for this blessed guest; the holy spirit is compared to a Dove, and we know the Dove is a cleanly creature, and leaves its residence when it is defiled, so wil the spirit: be holy in all your conceptions, and in all manner of conversation, learn that blessed round, that *Enoch* took of walking with God, solace your souls in him, scorn any thing that the World can offer, as a temptation to divert your hearts into another Channel, ask the World what it can give, that may be a valuable consideration, for the loss of communion with God; make such a challenge, as *Saul* did in another case, can the Son of *Jesse* give you fields and Vineyards? — so can the World give me pardon of sin, peace of conscience, grace here, and glory hereafter? if it say it can, believe it not, it's a vain brag and loud lie, like that of Satan's to Christ; if it cannot, (as certainly it cannot) why shouldest thou leave the substance, and embrace the shadow, oh make not so mad, so bad a bargain; I stand the
more

more upon this, because there is danger, lest you should be cheated out of your treasure by the World, as *Dalilah* beguiled *Sampson*, or as the Maid got the Apple out of the Giants hand by fair meanes, which the Champions could not wrest out: Do not delight in the Creature, lest it abate your content in God; be not afraid of afflictions that accompany godliness, you may get a larger increase of your treasure by trouble, than by any other meanes, as 'tis storied of *Tiberius*, passing by a Cross that lay upon a Marble-stone, and causing the Cross to be digged up, found a large treasure under the Cross, so may and do, gracious souls finde treasures under their crosses.

But to draw to an end, the Lord ingage all your hearts to make sure of this treasure, and to make much of this treasure, lock it up in the in-most closet of your hearts, lay it out in waies of holiness, as the Lord gives opportunity, raise up your hearts heavenwards, improve solitariness, do all the good you can in your places, sanctifie the name of God in all things you do or receive, watch over your own spirits, be faithful unto death, and he wil give you a Crown of life: I shal conclude all with an elegant exhortation of *Cyprian*: thou only whom the heavenly warfare hath sealed up in these spiritual Tents, keep incorrupt, keep sober this blessed Discipline with religious vertues, be thou diligent either in praying or reading, sometimes speak thou to God, sometimes hear God speak to thee,

thee, let him instruct thee, dispose of thee by his precepts, whom he hath made rich, let no Man make poor, thou canst not now be subject to any penury, when thy breast is satiated with variety of all heavenly delicacies; thus he, *Blessed is the soul that hath this blessed treasure, and is mounting upwards to everlasting pleasures.*

Tu tantum quem jam spiritualibus castris celestis militia signavit, tene incorruptam, tene sobriam re-

luctibus disciplinam, sit tibi vel oratio assidua vel lectio: nunc cum deo loquere, nunc deus tecum: ille te preceptis suis instruat, ille dispanat: quem ille divitem fecerit, nemo pauperem faciet: penuria esse nulla jam poterit, cum semel pectus celestis sagina saturaverit: Videas plura in Cyp. Epist. Lib. 2. Ep. 2. ad Donatum.

FINIS.



An APPENDIX

*Concerning Meditation, with
some helps to furnish the thoughts
with suitable and profitable
Subjects.*

THat the vacant pages may be supplied, it will not be impertinent here to annex a Specimen or Example, to help the working thoughts, in the great duty of Meditation, yet here I shal not undertake to handle the common-place of Meditation, which you may finde insisted upon, purposely by Mr. Fenner, Mr. Ball, Mr. Baxter, in his *Saints Rest*, and many others, and abundant examples thereof in those incomparable works of that reverend contemplative Divine, Dr. Hall; But what I shal do on this behalf, is only to pursue the design of the foregoing Treatise, in presenting some considerations, to help the Christian to a treasure of good thoughts, that he may not want any matter of Meditation, where-ever he is: before I proceed to the examples, I shal speak a few words concerning thoughts, and good thoughts, and deliberate good thoughts in the duty of Meditation.

Thoughts in general (according to Scripture) are the internal acts of the soul, of what

what faculty soever, minde, wil, memory, affections, to remember is to think on a man or thing, to take care is to take thought, to be troubled is expressed by thoughts of heart, and so thoughts denote any internal workings of reasonings, ends, desires, designs, and resolutions, as opposed to external words or works, so *Isai 66. 18.* I know their works and their thoughts, but thoughts are also taken more strictly, as being the proper products of the understanding faculty, the immediate musings of the speculative part, and so not only opposed to words and works, but also to the motions of the soul of another nature, and thus Criticks distinguish (as the word it self acts the critick) betwixt the thoughts of the heart, and the intents of the heart, in *Heb. 4. 12.* The thoughts then are the souls self-conferences, discourses, parleys, interviews, hence there's mention in Scripture of speaking in the heart, *Deut. 9. 4.* Communicating with our own hearts, *Psal. 4. 4.* Applied both to the godlie and the wicked, the subjects of these discourses within, are either from without, or from within; sometimes the subjects are fetcht from abroad, as if good, the thoughts are furnished from the word of God, or otherwaies, *Pro. 6. 22.*— When thou awakest, it shal talk with thee, &c. Thou shalt finde the word as a sweet companion affording thee matter of self-conference; so also the matter of thoughts may arise from within, but they are ordinarily evil, and so every imagination of the thoughts of Mans heart

Gen. 40. 14
1 Sam. 9. 5.
Judg. 5. 15.

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Psal. 77. 6.
Psal. 14. 1.

Gen. 4. 7.
כָּל הַיּוֹם
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Psal 77. 6.
Psal 14. 1.

Gen. 6. 5.
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mentum,

heart is evil, the word signifies every Figure, Creature, or workmanship that the mind hammers within it self, as in a Forge, Mint, or on an Anvil; for thoughts are as it were spun out of our own bowels, they are Eggs of our own laying, Webs of our own weaving, for thoughts can work of themselves when there's no outward objects presented.

Now my design is to furnish and rectifie these internal operations of the heart, and to help the soul with such subjects and objects as may finde it profitable work when it hath no creature to converse with, that the thoughts may be holy, sweet, savoury, and heavenly; Now there are four qualifications essentially requisite to the constitution of good thoughts.

1. They must be materially good, not employed about sinful or trifling things, that do either prejudice, or not at all profit the soul, but exercised in some spiritual, suitable meditations about God, Christ, the Word, or what may tend to edification.
2. They must be *formally good*, i. e. regulated by the Word of God, as the Rule thereof, to square and order the thoughts, both for Principle, Manner, and End.
3. They must be seasonably good every thing is beautiful in its season: a thing may be good in its own nature, yet not good as to those circumstances of time and other respects wherewith it may be clothed.
4. They must be eventually good, as to the fruit, effect, impressiion of these thoughts, he that thinks, should aim at Gods glory and

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his own souls good ; and the fruit of the thought must be good, tending to quicken or strengthen some grace, kill and crucifie some lust, enlarge or encourage the straitened or fadened heart : Alas, this is not a meet exercise of the mind and memory about good things, but a working them upon the hearts; the sinking of these things into the will and affections : 'tis not merely speculative, but practical and experimental, it must be a set and solemn acting all the powers of the soul upon divine things in order to spiritual advantage, or raising the heart Heaven-wards.

And now I shal present to your thoughts 20. usefull Subjects to meditate upon, which may by the Lords assistance, become in your souls a sacred Treasure of heavenlie thoughts.

1. Let your thoughts insist upon the infinite, eternal and incomprehensible Majesty of God, here you may soon lose your selves in the vast Ocean of his blessed essence, yet lanch not too far, but bound your thoughts by the sure Card of Scripture-discovery ; thus think, Oh what an holy omniscient, omni-present Spirit is the Almighty maker and possessor of heaven and earth ! What transcendent mysteries are lockt up in the Trinitie of Persons in the unitie of Essence ! how impossible is it for a mortal eye to approach that inaccessible Light ! *none can see God and live*, yet have poor sinners a glorious reflection of the God-head in the Person of our dear Redeemer, and in his sweet proclaiming his blessed Name, and displaying his glorious Attri-

butes of Wisdome, Power, Holinesse, Justice, Goodnesse and Truth to the Sons of men: by these we taste and see what a One the Lord is: Oh how great is this *Jehovah* whom we worship? *the heaven of Heavens cannot contain him*, He is King of Kings and Lord of Lords, He sitteth upon the Circle of the earth, and the Inhabitants thereof are as Grasshoppers, He is cloathed with honour and Majestie, thousand thousands minister unto him, ten thousand times ten thousand stand before him, He is the God in whose hands my breath is, the searcher of hearts, the hearer of Prayers, the Lord of Hosts, and King of Saints: O my soul admire him for his greatness, fear him for his Justice, love him for his Goodnesse, trust him for his Faithfulness, worship him in the beauty of holinesse, and delight thy self in his transcendent Perfections:

2. Fix your thoughts upon the works of Creation, study this large voluminous Book, every page thereof will finde you fresh matter of meditation and admiration: every creature hath a tongue to tell us of the power and wisdom of its Maker: and thus let your thoughts be working; surely this goodly Fabrick of Heaven and Earth speaks aloud the glory of the great Creator; if this vast Globe of the Earth be above twenty thousand miles in compasse, then what a vast extent are the Heavens of? which are stretched out as a Curtain; how admirably hath God laid the beams of his Chambers in the waters, and

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changed the earth upon nothing? how firmly hath God builded his stories in the Heaven, and fixed the glorious Constellations as fountains of Light? oh what beauty is there in the *Father of Lights* that hath set up resplendent Luminaries? these great bodies were created of nothing by the word of Gods power, and yet there is deep mysteries in the least and lowest creature, every Herb, Flower, Plant, spire of grass, Twig and Leaf, Worm or Fly, Scale or Feather, Billow or Meteor, hath enough in it to puzzle the most profound Philosopher, and speaks the power and wisdom of our great Creator: how much more the curious piece of mans Bodie? *I am fearfully and wonderfully made*, but much more may I stand admiring the strange nature of my immortal soul: and still reflect with thankfulness and admiration upon the power and goodness of my omnipotent Creator.

3. Think on the capacity, excellency, and immortalitie of the precious Soul, you cannot think without it, and should you not spend some thoughts upon it, this distinguisheth you from beasts, thus then meditate, what divine spark is this that God hath breathed into this lump of clay? this immortal soul which God immediately created is greater and better than the world, and cannot be satisfied with the world, 'tis of a spiritual being, and of the same nature with the Angels: 'tis of an active nature, and can make quick excursions to the creatures, and sallies thorough this vast Universe, and must

return with *Noahs Dove*, that there's no place to rest her weary foot of affections upon; God alone, is the anchor and center of this tossed Wanderer; this soul is capable of communion with God in spiritual Ordinances and eternal happiness; it must return at last to God that gave it, to receive from him a sentence of absolution or condemnation; Oh my soul, thou art in constant motion, whither art thou moving? what art thou doing? what condition art thou in? and what must become of thee when thy body shall be left a stinking carcass? Soar aloft my soul, and mind things above, debase not thy noble nature with pursuit of things that are below thy self: get well adorned with the graces of the Spirit, and enriched with an interest in Jesus Christ, make God thy portion, lay up lasting treasures in Heaven, and then return unto thy Rest, and God will deal bountifully with thee.

4. Think much upon the sacred Word of God, meditate of it day and night, let the Word of God dwell richly in you, and let your thoughts be furnished with, and dwell much upon it, what is in your Bibles is Gods, but what is in your hearts is your own; thus then let your thoughts be working: Oh the infinite condescension of the great *Jehovah*! What is worthless man that God himself should write so large an Epistle from Heaven to him with the hand of his blessed Spirit! What care hath God taken to direct, move, incite, encourage fallen sinning man to the attaining of eternal happiness? What Precepts, Pro-

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mises, Threatnings, Examples are sprinkled up and down in this blessed Book ! Oh the Antiquity, Authority, Excellency and Efficacy, Power and Purity, Perfection and sufficiency, verity and perpetuity of the sacred Bible ! Methinks when I take up this holie Book, I take wonders into my hands, and when I look within it I meet with Mysteries, that the wisdom of the greatest Clarks can never reach, and yet the meanest capacity by the help of that Spirit which indited them, may wade this deep soard of divine secrets : how plainly held forth therein are necessary truths and duties that lead the soul to God and eternal happiness ! How familiarly and affectionately doth God converse with man therein ? how pat and proper to my state are the precious Promises in these blessed pages ? every word hath its weight, and comes as pertinently as if the Lord had named me ; methinks, there's no such vertue or savour in any other Writings, what reviving doth it bring into my heart ! O blessed be God for the holy Scriptures.

5. Let your thoughts be employed about the glorious works of Providence : oh how sweet are they ? who so is wise will consider them : pause after this manner, O my soul, take a view of this beautiful Checker-work of divine Providence ; consider the days of old, and the years of many generations, recollect what the Scripture records, of drying up the Sea, driving back Jordan, the standing still, and going back of the Sun in the Firmament, re-

fect upon the miracles of Mercie for the Church, and of judgment upon the Enemies: nay, consider O my soul what wonders God hath wrought in thy daies, in thine eies: Oh what national, domestical, personal deliverances hast thou seen? even such as may astonish the *Atheist*, and silence Unbelief for ever: thou needest not want matter of holy musing, if thou take a strict survey of the course of thy life, and particular providences about thy Soul, Body, Estate, Name, Relations, and all thy Concernments, which may afford a vast Field of devout Meditation: those waies of Providence that seemed uncouth and unlovely whilst seen but in their birth and parts, how comely now are they in their mature product and perfection? I saw not then, but I have fully seen since what the Lord aimed at in his strange Dispensations: Oh the happy composure, symmetrie, and contexture of all things, conspiring together by the concurrence of Providence to accomplish, and to center in the grand end of all things, viz. *the glory of God*. How wonderful are his *Judgments*, and his *wayes past finding out*?

6. Think sadly upon mans Apostacy: let your thoughts be sometimes taking a view of the original of all our present sinfulness and wretchedness in such thoughts as these: **Wo** is me, whence and whether are wee fallen! God made man upright, *but he sought out many inventions*; once man was created after the *Image of God*, now is he defaced after the *Image*

image of the Devil : once was man intire and straight, now deformed and crooked in all his faculties, once was he holy and happy, now filthy and subject to all sin and misery : once he was the darling of God, Lord of the world, and a fit companion for the blessed Angels now he is Gods enemy, the Devils slave, and the basest part of the whole Creation : Oh mutable free-will that chose to fall, that might have chosen to stand ! surely man in his best estate was subject to vanity : Oh how little was the pleasure, and how lasting is the pain ! But O my soul, finde not fault with *Adam*, if thou hadst been in his stead, thou wouldst have done as he did, yea, thou dost the same every day, too too voluntarily, and of choice, sin is a *transgression of the Law*, and this holy Law thou breakest every moment, Oh my soul, what miserable case art thou in ! what enmity to God, antipathy to good, and constant tendency to all evil is in thy depraved nature ! Wo is me, wheres the light in my understanding, the rectitude of my will, the regularity of my affections : where is the tenderness of my conscience, the tenacity of my memory, and the victory over my lower unruly passions ! Lord, where am I, and what will become of me, except Free-grace interpose for my deliverance ?

7. Think, Oh think much upon the stupendious work of mans Redemption : here the ransomed of the Lord may and must expatiate in the heart-melting meditations of the way of their recovery. Thus, here stand and pause

pause, my soul, upon the sweet transcendent contrivance of saving lost man : Oh why, wherefore was it, that the heart of God was working for men, and not for devils ? they were as near and dear to God (when standing) and as perfect in their natures, was it because man had a Tempter, and they had none ? no certainly, though that may be a truth, yet no reason of chusing man, and leaving devils to be reserved in chains of darkness to the judgment of the great Day ; no, no, Free-grace alone made the difference : But, what was the way of mans Redemption ? why surely, the Son of God, the second Person of the glorious Trinitie must become man, and put himself into the sinners stead, to do and endure, be, and bear what man must have gone through and under-gone : Oh stupendious mysterie, oh transcendent Mercy ? who could have devised such a way ? who durst have desired such a thing, that God should part with his only and beloved Son for such an end ? Oh the manifold wisdom of God ! Oh the inconceivable love of the Father to send his Son, and of his Son to come upon such an Errand ! Great is the mercie of God, *great is the mysterie of godlinesse, God manifest in the flesh. &c.* Oh the wonders in the strange hypostatical union ! the compleatnesse of his Person, the usefulness of his Offices ! Oh the bitterness of his temptations, travels, trials, reproaches, agonies, desertions, death, sharp to him, sweet to us : these will be the subject of Saints thoughts and praises in Heaven, to all Eternity.

8. Think

8. Think upon the termes and tenour of the Gospel, how and upon what conditions Christ and all his benefits may be made over to you, and that is a Cordial accepting of Christ in his mediatorie latitude, as he is tendered in the Gospel, to iustifie, sanctifie, and to save, thus then conceive thereof. Oh strange mercie, boundless love, God might have appointed the conditions of salvation to have been travelling tedious journeys, conquering Kingdomes, or lying so manie years in miserie; he might have said, thou must either keep the moral Law exactlie or die eternallie; but he saith, believe in the Lord Jesus, and thou shalt be saved, nor hath he left thee, O my soul, to do this by thine own strength, (which had been as impossible as the former) but he that requires faith of thee, promisseth to give faith to thee; faith is in the Covenant as well as forgiveness, Jesus Christ hath purchased strength to believe, as well as salvation for believers. Oh blessed contrivance, all is laid upon the back of our sweet and sold surety, he is exalted to be a Prince and a Saviour, he is the way, the truth, and the life, the Author and finisher of our faith, he saves to the utmost, all the Elect shall have faith, and none of them shall miscarry; this, this is the kernel and marrow of the Gospel, that Christ is the suretie for all the Elect, and hath undertaken to bear them all to Heaven by the power of his spirit, and by the vertue of his merit, and he wants neither abilitie nor fidelitie to bring about
this

this glorious enterprize for poor souls.

9. Think and think again what interest you have in this Redeemer and redemption, for all are not sharers in it, all shal not be saved by it, nay, but few of those that hear the tidings of it : think thus, oh my soul, what is thy state ? where is thy standing ? what interest hast thou in Christ ? what title to the promises of the Covenant ? hast thou a sound and saving faith, a through heart-shaking, heart-breaking repentance ? I hear in the word that Christ becomes the Author of eternal salvation to all them that obey him, oh my soul, hast thou given up thy self to him in the obedience of faith ? what operations of the spirit hast thou felt for thy effectual vocation ? what regenerating work, hath passed upon thee ? art thou translated from death to life, from darkness to light ? art thou indeed trasplanted out of the old Rock, into the new and living Vine ? what particular application hast thou made of this general redemption ? hast thou viewed a bleeding Christ with a bleeding heart ? and looked on him whom thy sins have pierced with a repenting believing frame of spirit ? hast thou accepted of Jesus Christ in his mediatory latitude, as Prophet, Priest, and King, to subdue thy lusts, to guide thee by his Scepter, and save thee in his own way ? oh my soul, be serious in this inquiry, it's no trifling matter, it's as much as thy soul is worth, it's of great concernment to all eternity, the way is strait and narrow, thousands are deceived and

and spend no thoughts upon it, til they be past hopes or remedie: the stroke of death wil suddenlie determine the business, oh look to it before that blow be given, lest it be too late.

10. When thou hast cleared thy state, then think with comfort; oh the rich priviledges of believers! here thou maist have a spacious field of contemplation, God allows thee to solace thy soul in such thoughts as these, oh the inestimable, incomparable, invaluable advantages of the Saints! what saist thou, oh my guilty weary soul, is it nothing to have sin pardoned, thy debts paid, the Bond cancelled? certainlie to a soul heavie laden under the sense of guilt, the sense of pardon is the most joyful tidings in the World: and shal my filthy naked soul be cloathed with this blessed robe of Christs perfect righteousness? oh the riches of free grace? shal such a base and bank-rupt beggar become the beautiful spouse of the King of Heaven? it was infinite mercy that kept me thus long out of Hel, but wil the Lord also make this sinful soul an heir of Heaven? shal Jesus Christ be my elder Brother, the spirit my Comforter, and God himself my Father? oh boundless and bottomless riches of free grace! moreover, oh my soul, thou hast interest in all the promises, the assistance of the spirit in prayer, and free access to the Throne of Grace: the providences of God are working for thy good, the protection of Heaven shal be on thy person, and the blessing

sing of the Al-mighty shal be upon thy undertakings; thou hast, oh my soul, sweet fellowship with God, the benefit of communion of Saints, and the presence and service of the holy Angels: he wil guide thee with his counsel, and at last receive thee to glorie: and is not this a *ne plus-ultra* of preferment? can thy covetous or ambitious thoughts reach any further, oh my soul? no, no, God hath done for thee beyond thy expectation, even to admiration.

11. Now then, my soul, let thy thoughts be working upon some returns; what doth God require of thee in lieu of all these rich and royal favours? oh set thy heart to studie durie, lie under the sense of the Law of thankfulness, desire the Lord to write that blessed Law upon the Tables of thy heart, consider what thou hast to do, but here my soul is non-plust, alas, what returns can I make unto my God for all these benefits? what can a poor worthless worm do, in requiring infinite kindness? my self, and all I am, or can do, are the Lords due, and here I offer up all, to thee, oh Lord, as a whole burnt sacrifice, which is most reasonable, oh that it may be acceptable through Jesus Christ; my heart, my lips, my life shal praise thee, bless the Lord, oh my soul, and all that is within me bless his holy name: oh that my heart were wel tuned to sing the song of *Moses*, and of the Lamb, alas my soul, how low and dull art thou? how short and shallow in thy poor returns for these rich receipts, surely my soul
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will sing a new, and another kinde of song amongst the heavenly Quire of blessed Saints and Angels in eternal Mansions; in the mean time, oh my soul, be winding up thy heart, skruing up thy taint affections, be much in the work of thankfulness, lay out thy self for the glory of thy Redeemer, sin no more, serve him better, walk with God, wait upon him, worship him with all thy heart, do all the good thou canst in thy place, hie apace towards Heaven, and lift up thy head with expectation, desire, and exultation, til the day of Redemption draw neer,

12. Think much and seriously of the evil of sin, how offensive it is to God, how destructive to the soul, that so you may eschew and abhor the very risings and appearance thereof, thus let your thoughts be employed, what a monstrous, prodigious, venomous thing is sin! it is the very Epitome of all evil, worse than the Devil himself, the most loathsome Creature that crawls is very good, if compared with sin, 'tis a heart-Plague, more evil than all the Plagues and diseases that are incident to the body of man, 'tis worse than Hell it self: oh sin, what hast thou done? was it not sin that cast the Angels out of Heaven, *Adam* out of Paradise, and thousands, yea, thousands of millions of souls headlong into Hel? was it not sin that drowned the old World, burned *Sodom*, and wil set the whole World in a flame at the last day? is it not sin only that provoketh the eyes of Gods glory, grieveth his spirit, breaketh

eth his Laws, and bringeth swift destruction on impenitent sinners? nay, oh my soul, consider, was it sin that betrayed, arraigned, accused, condemned, crucified and buried the Lord of life and glory? oh then who would have any thing to do with these unprofitable, pernicious works of darkness, what fruit hath thou poor soul of sin, but shame, and grief, and death? oh what hurt hath it done thee? what griefs, and tears, and sorrows, and dolours hath it cost thee? and all these better than the proper product of it, even eternal damnation: Oh my soul, hate sin with a perfect hatred, God only hates it, or with respect unto it, sin no more, lest thou offend a good God, gratifie Sathan, and damn thy soul for ever.

13. Think much upon the vanity of the World, and uncertainty of all things here below, read to your selves sometimes Lectures of the instability of all worldly excellencies, and knock off your own fingers from playing with them, lest God use some severer course to loosen your hearts from things below, thus think, oh my sensual soul, what is it that thou seest in this garish strumpet to allure and intangle thy affections? how comest thou to doat upon her painted beauty? what real good, what solid comfort hast thou ever found therein? what are the profits of it, but a little white and red earth, of the same nature and original, with thy vile and perishing body, and far inferiour to thy noble soul? what are the sorry honours of the World,

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but froth and some, hanging on the slipperie
tongues and eares of mutable men, that can
kiss and kil with a breath and beck? and
what are the sordid pleasures here below,
but twinish epicurisme, that debase the best
part of man, transform Men into Beasts, and
leave a stinging guilt behinde them? Alas,
my soul, why wilt thou set thine eyes upon
that which is not? what wil riches avail thee
in the day of wrath? where is the hope of the
hypocrite, though he hath gained the whole
World, when God taketh away his soul?
what was *Cain* better for all his fair Cities, or
Nimrod for his large Dominions, or *Absalon*
for his beauty, or *Achitophel* for his policy,
or *Judas* for his bags, or *Dives* for his delicate
fare? Hell-fire burns up all these, and Hea-
ven cannot be purchased with them: alas,
the fashion of the World passeth away, and
when its gone, what's a Man better for being
a Gentleman, a Knight, a Lord, a Prince?
Mors sceptris ligonibus aequat.

14. Let your thoughts be exercised about
the present, and final state of all the Children
of Men, the vast difference betwixt the good
and bad, the godlie and the wicked, in this
World, and the World to come, and thus let
your hearts be musing, what though the
wicked flourish like a green bay-tree, and do
injoy the World at wil? they are not in trou-
ble as other Men, but eat and drink, and
laugh and play, and change their sports for
more delight, and wash their steps in butter,
and have more than heart can wish: in the

meantime, the godly are daily afflicted by God, tempted by Sathan, persecuted by the world, they are chastened every morning, and lie down with sorrow every evening, they eat their bread, and water their beds with tears: Oh the bitter heart-breaking griefs, by reason of the with-drawings of God, the unkindness of men, but especially from corruptions within! Well now, my soul, wilt thou call this the onely wretched man, and the former the only happy person? God forbid, so shouldst thou offend against the generation of Gods Children, thou must not acquit the wicked or condemn the Righteous: No, my soul, look not with carnal, but with spiritual eyes, *judge righteous judgement*, hee is not happy that hath the world at will, but he is onely happy *whose God is the Lord*, search the Scriptures, and see there who is called and accounted happy: *Mark the perfect man, the end of that man is peace*, whatever be his trouble in the way, observe the wicked, *it cannot be well with him in the end*: *Crassus* at last found *Solons* words true, *there's no man happy before death*; O my soul, wisely consider the state of the godly and the wicked, and it will beget strange effects upon thee for thy encouragement and astonishment:

15. Sometimes let your thoughts run out upon the state of the Church and people of God, that you may joy or sorrow, pray or praise God, with or for *Zion*, and the Saints: upon blessed *Paul's* heart lay the care of all the

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the Churches, and shall wee cast away the thoughts thereof? Well then, my soul, art thou a member of the Church, and wilt thou not spend some thoughts of it and for it? let mee feel the pulse of Christs mystical bodie; how fares it with her? is she in health, or is she sick? what diseases is she labouring under? Do her sacred lungs move fast in prayer to God? Doth she flourish in her pure and powerfull administration of divine Institutions? Is she fair as the Moon in the holiness of her members? clear as the Sun in the soundness of her doctrine, especially in that fundamental point of Justification by Christs Righteousness *imputed*? (hence the Woman, the Church, is to be *cloathed with the Sun*) and is she terrible as an Army with banners, in the due administration of wholesome discipline, and execution of the Censures? Do the lights shine clear in the Candle-sticks? Are Ministers in their places burning and shining Lights, and do the Faithful *walk in the light of the Lord*? Have the Saints communion in all Ordinances, walking together in mutual edification? Or, are they broken in pieces by persecutions or separations? How is it with this militant Church? O my soul, take a full view thereof, that thou maist rejoice with her, or mourn for her.

16. Think, O think often upon Death, your own death, O that you were wise to consider your latter end, amongst all your thoughts, spend some upon your dying day,

set a Deaths-head before your eyes, and think to this purpose, oh what a dying, fading creature am I? I dwell in a tottering Tabernacle, in a House of clay, that's readie to bee crushed every moment like a moth, this vile body of mine is made of perishing ingredients, and my life is like a vapour; O my soul, thou lodgest in a brittle case, how certainly shal, how suddenly may it be broken? and then thou launchest forth into the vast Ocean of Eternitie: Death will shortly loose the knot betwixt these old companions soul and body, Nature abhors a dissolution, but what saith Grace? is the sting of death plucked out by the death of Christ? Hath the Lord of Life warmed and perfumed the Grave for thee? Canst thou, O my soul, look thorough death at Glory? and own it as thy Fathers Porter that takes thee by the hand to lead thee into his Palace and Presence-Chamber? surely if thou have a grounded sense of Gods love, thou wilt with the wearied Traveller long to be at home, and go to bed to take thy rest, thou wilt desire to be dissolved and to be with Christ, which is best of all: onely be sure, poor soul, that thy work bee not to do when thy time is done; get readie for that fatal stroak, it is a solemn businesse to dye, it is but once to be done, and it must be well done, or thou art undone for ever: look upon every day as the last day, desire not another day to repent and make thy peace with God, that thou maist be found of him in peace,

17. Pass on a little further in thy meditations, and let thy thoughts thus be acted about the great things of the Resurrection of the dead, and the solemn day of Judgment; O my soul, consider what an illustrious day will that be, when the great Trumpet shall sound, the Graves shall be opened, the dead shall be raised, and the living shall be changed, the holy Angels shall gather from the ends of the earth the scattered bodies and bones of all the Saints, from righteous *Abel* to the last Convert on earth, & again marry the the blessed pair of soul and body together, and hoyle them up to meet their *blessed Saviour in the ay*, that they may with him judge the world of ungodly sinners: methinks I hear on the contrary the wretched howlings of despairing souls, whose bodies, wil they, nill they, are dragged out of their cursed holes, and are forced to come trembling before the just Judge; fain would they skulk in holes and not appear, being convicted of their consciences, and not able to stand in judgement, but appear they must, and yet they dare not: Methinks I see the Judge set, the Books opened, and myriads of rational creatures set before the righteous Judge to receive their final Sentence: on the right hand stand the blessed Saints in white Raiment, lifting up their heads to their beloved Husband, who absolves them, saying, *Come ye blessed of my Father, inherit the Kingdome prepared for you; welcome home from a weary world, here's mansions ready for you; sit*

upon these Thrones ; take these victorious Palmes into your hands , I set these Crowns upon your heads, and you shall be with me for ever : On the left hand lye the filthy Goats, despairing wicked wretches expecting the dreadful sentence of , *go yee cursed*, wishing they had never been, or that now they might not be, calling to the senseless Rocks to fall upon them, but all in vain; appear they must, and yet they dare not; the despised Saviour is their angry Judge , Devils are attending the pronouncing of the Sentence, ready to hurry them to the execution of the Sentence:

18. Let this then carry thy thoughts, O my soul, a little further to the serious meditation upon the intollerable torments of Hell, as soon as that sentence is out , then take them Devil, surely the punishment of losse is inconceivable ; Oh how bitter is it to a poor Childe of God in this World to endure the short with-drawings of Gods pleasant Face from their souls : what bitter lamentations and expostulations hath it wrung from them and yet what is that in comparison of being banished from the presence of the Lord, and from the glory of his power ? *Cains* mark of trembling proceeded from the dreadfull sense of this formidable expulsion : though wicked men care not for Gods presence here, yet they shall feel to their cost what it is to want his presence hereafter : together with God they lose all that is comfortable , they shall never have good day hereafter , they lose

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lose Ordinances, mercies, hopes of Heaven, they shall never hear Sermon more, nor enjoy a day of grace again; above them is the wrath of the Lamb, whose melting bowels are turned into a consuming fire to them; under them is the devouring Lake of fire and Brimstone gaping to receive them; on their right hand are the blessed Saints whom they despised, triumphing in the execution of Justice on them, and entering into their Masters joy; on the left hand stands that cursed Fiend who drew them into sin, now as ready to draw them into Hell to be tormented with himself for ever; behind them are their short and sorry pleasures in this World, and multitudes of abominations in wicked life; before them is a sad Eternity of never-ceasing torments; within them is a gnawing conscience; without them the saddest objects that ever eyes beheld; old Companions in sin roaring under wrath, legions of Devils blaspheming God, and scourging their fellow prisoners, their beloved Mankind the World all in a flame, and themselves fire-brands therein for ever: O my soul, think on these dolorous subjects sometimes, and let it work kindly on thy heart, to make thee eschew the way to Hell, and to walk in the way to Heaven:

19. On the contrary, O my soul, mount up to Heaven in thy contemplations, soar above the Clouds, and take a view of Paradise, as soon as the Bridegroom of his Church hath admitted his beloved Spouse in-

to his Presence-chamber; O the ravishing joys, and sweet embraces at this blessed meeting; Heaven echoes again at the triumphant *Hallelujahs* of all the Redeemed ones: how shall sorrow and sighing flee away? Sin and sicknesse shall be known no more, Satan with his fiery darts, and wicked men with their drawn swords cannot reach thither; there shall be no more complaints of ignorant and erroneous heads, of dead and hard, unbelieving and distracted hearts, of lame decrepit feet, there shall not be a tear upon a Saints cheek, for God will wipe away teares from all Faces, not one complaint heard, nothing but joy and triumph, solace and satisfaction, the blessed presence of the eternal God shall be all in all to these happie souls: Oh what is a sight of God worth! but what will it be above, where it is immediate, constant and un-interrupted? no need there of Ordinances, God himself will be instead of all, it will be another kind of enjoying of God then poor souls felt in this World, though that was sweet, yet this shall be infinitely sweeter: now at the best wee see but through a glass darkly, then face to face; communion with God is the Heaven of that Heaven, yet shall there be every thing beautiful and desirable: there my soul shall be filled with all perfections, and Grace shall be compleat, the mind shall in an instant have as large a comprehension, as *Salomon*, or *Adam* in innocency, my will shall bee conformed to the divine

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Will in a perfect rectitude and integrity, my affections shal be spirituallie and regularlie fixed on the Lord my God with fulnesse of delight and joy, my body shal shine as the brightnesse of the Firmament, yea, it shal be made like unto the glorious body of Jesus Christ, my whole man shal be fit for the high employment in Heaven, and enjoiment of God: there shall I meet with *Abraham*, and all the Patriarchs, Prophets, Apostles, Martyrs, and all my Christian Friends that died in the Faith; and oh the spirital joies that wil arise from such a blessed sight! There wee shal meet, and part no more, agree, and fall out no more, rejoyce together, and be sad no more: Oh blessed Day! my soul, be thou revived in the fore-thoughts and fore-tastes thereof.

20. Once more, then, O my soul, and but this once, fix thy thoughts upon Eternity; how canst thou forget it? What is this sorry point of time in comparison of the vast Ocean of Eternitie? Alas poor mortals, act a part upon this Stage a while, and then are gone into another VWorld, that must endure for ever; this little inch of time is a seed-plot for Eternitie, upon the wel or ill improving of this time depends an everlasting state in weal or woe! Oh what wretched folly is it to lose eternal happinesse for a transient draught of sensual delight! Oh what would not any endure here a short moment, to escape eternal torments! Methinks nothing hath weight in it, but as it

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relates to Eternity; Eternitie is the onely accent and emphasis of joy and sorrow; this is that which makes the joyes of Heaven joyes indeed, and the torments of Hell torments with a witness: Oh for a poor damned soul that hath been, as it were, a thousand yeares, thousand thousands of Ages roaring in Hell, to think that it is not one moment nearer an end than at first instant when it was cast into that devouring fire: This cuts to the heart, this adds new terrours to the despairing soul: here must I abide for ever. Oh that I might be consumed so as not to be, cannot, may not I poor wretch bee once at last annihilated, and be as if I never had been? No no, once in Hel and for over in Hel, the great Gulf of Gods Decree once fixt is irrevocable: so on the contrary, Eternitie encreaseth every moment the joy of the glorified, here I am, and here I shal bee for ever, saith the happy soul, my estate is better than *Adams* in the earthly, or the fallen Angels in the *Heavenly Paradise*, I shal never lose these joyes: Oh what a durable reward have I for a little temporary service, my sorrow is past, my joy remains: how comes it to passe that those light afflictions that were but for a moment have wrought out for me this exceeding and eternal weight of Glorie? Surely because it was my Fathers good pleasure to give me this Kingdome, this *Eternal Life* is the gift of God: Oh, who would not do or endure

endure any thing for this eternity of joys ?
Thus the soul will bathe it self in these Rivers of pleasures at *Gods right hand for evermore.*

I have now dispatcht these set and solemn subjects for your thoughts to work upon ; I shal but briefly add some occasional grounds for holy thoughts ; which (if you have a right frame of spirit) you may gather much from, to be a sufficient Treasure for heavenly Thoughts. Take some instances in such as these :

1. VWhen you awake in the morning, think the great *Jehovah* can, and wil as easily raise our mortal bodies at the general Resurrection , as my frail body now ; this sleep is the Image of death, Death is but a sleep, the Grave my Bed, the Resurrection the Morning ; Oh that when I awake, I might be stil with God, and then at my last awaking, I *shall be satisfied with his likeness,* and the upright shal have dominion in that blessed Morning.

2. VWhen you have had a good night, think, blessed be the keeper of *Israel*, that neither slumbers, nor sleeps, the Lord onely makes me dwell in safety, even *thus hee gives his beloved sleep* ; and if natural sleep be so refreshing, Oh, what is it to lye in the armes of my best Beloved Christ ? what soft and sweet embraces have those souls that walk all the day in the Light of his Countenance?

nance? and sleep all the night of affliction upon the lap of his Love!

3. VWhen you are putting on your Apparel, Think, how came I to the necessitie of covering my nakednesse? By *Adams fall*, sin ushered in shame, and these garments hide our shame, shal I then glory in my shame, or be proud of that for which I should be humbled? O rather let me be truly sensible of my spiritual nakedness, and look after the Robes of Christs Righteousness to cover my souls deformity, that the shame thereof may not appear:

4. VWhen you see the Morning-sky, or rising Sun, then think, truly Light is sweet, and it's a pleasant thing for the eyes to behold this Sun; blessed be God that hath set up this Candle by which poor mortals may see to walk or work, what a dark Dungeon, and confused Chaos would this World be without it! But oh the blessed Mercie wee have in the light of the glorious Gospel! without which wee should be in the darknesse of ignorance, and go to utter darkness:

5. When you pray in your Chambers, think now my Father in Heaven sees me in secret, darkness or closeness hides not from him, my God sees the motions of my body, and imaginations of my heart, Oh for an upright frame of spirit! Oh that my heart were now seasoned for God all this day? the searcher of hearts will have his eye upon me

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me whether soever I go, oh that I could set the Lord in my sight in all places, companies, occasions.

6. When your Families are together, think how sadly and suddenly might a breach have been made ! Oh that God should make this Image of death, a meane of life ! we are alive, that's rich mercy, we are in health, that's more, we are called together, so wil God gather his Saints together, how many of this Family shal be of that number ! Lord, that none under my charge may be an *Ismael*, an *Eſau*, Oh that we may all meet in Heaven.

7. When you are to read the word, or go to prayer in your Families, think, oh what mercy is it, that I may read this blessed book ! Lord open mine eyes, that I may understand the wonders of the Word : what an infinite, glorious, gracious God is this, to whom I am to pray, oh for a suitable frame of heart ! oh the mercy of a throne of grace, of a blessed Advocate ! who knows but some soul may be toucht now, if I pray aright ?

8. When you go out of your houses to work or travel, think, the World is full of snares and temptations, and my heart as full of sin and treachery, little, ah little do I know what corruptions may break out, or afflictions break in upon me before my return, the least occasion of sin wil overturn me, the least accident wil overthrow me, the Lord bleſs and preserve my going out, and my

my coming in from this time forth and for ever more.

9. When you are travelling by the way, think, my life is a journey, I am in constant motion towards eternity, every action is a step; Heaven is my home, I cannot get thither without diligent travel; Lord let me not miss my way, or miscarry in the end, take me by the hand, support me by thy spirit, keep me from fainting, give me some good baits, and bring me to the end of my faith at last, even the Salvation of my Soul.

10. VWhen you see various objects before your eyes, deduct some holy matter therefrom; as thus, what a vast World is this? and yet what is this to the Heavens? and what are both Earth and Heavens to the immense and infinite God? what multitudes of people are there in this City? but oh what assemblie wil meet at the great day? oh my soul, art not thou too like yonder hard Rock, or fruitless Tree, or barren Mountain? look about thee, make something of these objects.

11. When you are discoursing with others think, of every idle word I must give an account, and in multitude of words there wanteth not sin; Oh my soul, think twice before thou speak once, wil this be to the glory of God and others edification? let no corrupt communication proceed from thee, what if Jesus Christ stood by in his humane nature?
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Speak here as thou must speak in Heaven,
or would'st be found speaking at death.

12. When you are alone, oh think, I am
now in the presence of the omni-present God,
these are precious hours that go over my
head, why should I squander away my time
and thoughts about trifles? oh my soul, thou
hast a noble faculty of reflection, finde work
at home, busie thy self about thy soul, thou
may'st finde work enough, oh that I might
be never less alone than when alone: when
thou hast no Creature to converse with, my
soul, converse with God.

13. VVhen you eat, think, oh how offi-
cious are the Creatures to us living, and how
serviceable, being dead? they accomplish the
end of their Creation and appointment; oh
my soul, sit thou as Queen-regent over thy
sensual appetite, take heed of excess, put a
Knife to the throat of intemperate desires,
be not brutish in a sinful abuse, be Saint-like
in a sanctified use of the Creature, look up
to God for a blessing, else these dead things
cannot preserve life.

14. VVhen you rise up wel fed, think, if
the Creatures be so nourishing and refreshing,
what is the Creator! oh the sweetness of the
blessed Feast of fat things in the Gospel? oh
the delicacy of the VVine in my Fathers
Kingdome? why should I abuse the gifts,
forget the donor, eat and drink, and rise up
to play? many better than I want these re-
freshments: Oh for a thankful heart! what
a bountifull Master do I serve! what a great
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house-keeper is the Lord? that provides for so great a Family in Heaven and Earth!

15. VWhen you go to publick Ordinances, think, oh how glad am I when people say, *Come let us go up to the House of the Lord!* what a mercy is the Sabbath, this sweet day of rest? what a blessed thing to have the benefit of these publick places, and solemn Assemblies! 'tis a comely sight to see people flock to Ordinances, as Doves to the Windows: Lord, that some Soul may be catcht this day in the Net of the Gospel: oh for a prepared and profiting heart? this may be the last day of grace.

16. VWhen you are to hear a Sermon, think, the Preacher comes as an Embassador, from God to me, 'tis God that speaks, the great *Jehovah* that can command audience and attendance, and with a word can command us into Hel-torments; the truths, oh my soul, thou art to hear, are words of eternal life, and do nearly concern thy everlasting peace: prepare thy self for the receipt of them, slight them not, for ought thou knowest, life or death may depend upon this Sermon: Heaven and Hell is now before thee.

17. VWhen you are to partake of the Lords Supper, think, I am this day to sup with Christ, and have I on my soul a Wedding Garment? have I an interest in Christ the maker and matter of this blessed Feast? where's thy stomach, oh my soul? dost thou

thou rightly discern the Lords body? rouse up thy faith, and love, thy hope and desire, his flesh is meat indeed, his blood is drink indeed, his love is better than VVine, Lord fill and fatten my famishing soul with spiritual repasts.

18. VVhen you depart from publick VVorship, think thus, oh my soul, thy work is not done when publick work is over, when that is ended, thou must now begin, ruminate upon the VVord, what hast thou got? VVhat light to thy understanding? VVhat conviction to thy wil, what direction unto thy affections? Oh my soul look to it, thou art either a step neerer to Heaven or to Hell this night for this day; get good, be good, do good, or all these helps will render thee inexcusable.

19. VVhen you meet with, or part from your acquaintance, think, if it be so sweet a thing to meet with my dear and ancient friends, how much better is it to meet with God, my best beloved, most loving friend, God is a friend that's nearer than any brother or neighbour, I meet now with friends, oh that I knew how to improve them, to get good by them; or do good to them, we must part once for all, oh that we may meet in Heaven at the Resurrection of the just?

20. When you are busie in your particular callings, think, who sets me a work? is it not God? whom do I work for? is it not for God? do I seek my self, or strive to grow rich?

rich? then I am carnal: oh my soul, be moderate in the pursuit of the World, let not the cares of the World drown thee: drive on evenly, both thy general and particular calling: let nothing interpose betwixt thy God and thee, or hinder thee in spiritual worship, abide with God in thy calling.

21. When you reflect upon the nature of your callings, gather something in your Meditations there-from; as thus, am I Magistrate? I judge not for Man but for God, who will judge the unrighteous Judge, and now sits among the Gods: am I a Minister? the charge of souls is upon me, that crie out we are perishing, study, travel, pray for us: oh what account shal I give? if I be a Merchant, Trades-man, Husband-man, Weaver, Lawyer, Souldier, Schollar, oh the spiritual improvement I may make of all these?

22. VVhen you consider your relation, think, am I an husband? I must dwel with my VVife, as a Man of knowledge: am I a Wife? I must be an help to my Husband in all things: am I a Parent? I must not provoke, but profit my Childe, and train it up for God: am I a Childe? I must yield all reverence and obedience to my Parents, as unto God, in whose stead they are; am I a Master or Superiour? my Master in Heaven, sees how I carry and respects no persons; am I a Servant? oh for a submissive spirit.

23. When you hear any news, good or bad, oh what blessed tidings is the Gospel? good news from Heaven, glory to God in the

the highest, on Earth peace, good wil towards Men, the best message that ever Angel brought, or Man received: Let God say, I am thy salvation, I am fortified against bad news, the righteous is not afraid of evil tidings, his heart is fixed, trusting in God: let Christ be advanced, Anti-christ destroyed, and I am satisfied.

24. When you see or hear of any Prodigies, think, who knoweth the power of Gods anger? oh the dreadful Majesty of the Lord of Hosts, who made the Sea and dry Land, who commands all the Elements, and works his wonders in the Fire, Water, Earth, and Aire; they that dwel in the uttermost parts of the Earth are afraid at his tokens, Lord, what mean these things? what wilt thou do with us? our sins cry for vengeance, prevent it, or hide thy Saints til thy wrath be past.

25. When you hear or see the sinful acts of Men, think, oh, what are the best of us by nature? who makes me to differ? free grace stops my course, else I had been reeling with the Drunkard, blaspheming with the swearer, revelling with the wanton, Lord, let me not bless my self in morality, but arrive at sincerity, never leave me to wayes of mine own heart: ah, how is God dishonoured? what long-suffering doth he exercise? but justice will awake.

26. When your own corruptions break out, think, oh the vileness of this naughtie heart, oh wretched Creature that I am, *who*

(shall deliver me from this body of death? little did I think to have been thus beguiled, and surprized, God is just, and I am vile, I grow secure, and God hath lett me, oh how might he have taken me in the act of sin and cast me headlong into Hell! my soul, defer not to humble thy self, and make thy peace with God.

27. VVhen any sad crosses befall you in body, estate, name, relations, think, oh, what sin is it that God now whips me for? Lord, bore mine eares, to hear the voice of the rod, bow my heart in obedience to thy wil; oh that instruction might come along with correction, my soul, search thy heart and wayes, this hand of God is either a token of Gods love, or the beginnings of his wrath: oh that I may see a Fathers heart, and feel a Fathers hand, and attain my Fathers end therein.

28. VVhen you are delivered out of apparent danger of death by sickness or sad accidents, consider, oh my soul, what if thou hadst now been snatcht away, and thy bodie left a stinking Carcass! where hadst thou been? wast thou readie for glorie? what assurance hadst thou of a better state? didst thou not then wish thy soul had been in a better posture: mend the matter now, give God the glorie of thy deliverance, serve him better, be more prepared against another time.

29. VVhen night approacheth Candles are brought in, and the bright Skie is full
of

of Stars, think there's one day more of my life now past and gone, I am thus far nearer Eternity; Lord, set up the Candle of thy Grace in my soul in this night of darkness, errour and terrour, shew me the light of Life, let the blessed Day star arise in my heart, Oh when shall my soul be translated above yonder twinkling Stars, to shine as a Star in the Firmament of glory.

30. VWhen you put off your Cloaths, and go to bed, think thus, even thus, must thou my soul, put off thy body at death, thou must be unclothed, that thou maist be clothed upon with a House from Heaven; O my soul, be daily undressing thee of the body of sin, and lay thy self in the Grave of Christ, be buried with him in spiritual Baptism, give up thy self into his hands, and lay thy self to sleep as thou wouldest be found at Death, or be raised at the great day of Resurrection.

These, and such like Occurrences must put you in mind of such meditations, and thus may your thoughts both have, and be a blessed Treasure,

I shal now conclude all with a few considerations to move us all, thus to employ our thoughts upon profitable Subjects:

1. Consider the strictness of Gods Command, *Josh. 1. 8. Thou shalt meditate therein,* (i. e. in the Book of the Law) *day and night, Col. 3. 1. Set your affections on things above:* how dare you neglect a positive Dutie: the same

same God that commands thee to pray and believe, forbids thee to steal, murder, doth enjoin thee to meditate: it's not a thing indifferent.

2. Remember Gods Omnisceience and Omnipresence, when *David* had du y considered that God did search and know him, sitting down, rising up, understand his thoughts afar off, and was acquainted with all his wayes, &c. He tels God that his thoughts were precious, *Psalms 139. 17. and vers. 18. When I awake I am still with thee: Let Gods Omnipresence produce in you the like meditations:*

3. The Saints of God have thus employed their thoughts, and the better the Saints, the more holy have been their thoughts: *Isaac* went into the fields to meditate, *Gen. 24. 63. David* meditated in the Night-watches, *Psalms 63. 6. on the Word, on the works of God, Psalms 143. 5. Oh be not unlike the Saints, resemble your Brethren, follow them to Heaven.*

*Psal. 119.
15, 23, 48,
78, 97, 99,
148.*

4. This is a true Character of a Childe of God, all Saints are described to be such as have thought upon his Name, *Mal. 3. 17. for indeed they that are of the Spirit, do mind the things of the Spirit, Rom. 8. 5. Holie thoughts are proper fruits of a sanctified mind: none sees the thoughts but God, a good heart approves it self to the searcher of hearts.*

5. Holy thoughts help against Satans temptations: these are as cool water to quench

quench Satans fiery Darts: these are a precious Antidote against the poysonous allurements of the world; for these finde the soul something else to do than to mind toys, the best way to silence scolding Women, and barking dogs, is to mind our work and way, and let them alone; will a Judge go off the Bench to play with boys? Give them *Nehe-*
miab's answer, *Chap. 6. 3.* *Non vacat
exiguus
rebus ad-
desse mibi.*

6. This exercise of the thoughts will help against corruptions, thereby you'l see more of the evil of sin, *and in vain is the Net spread before any Bird*, *Prov. 1. 17.* and it lifts the soul Heaven-wards, a Bird in the the ayr is not taken by a Net on the ground: yea, when the heart is taken up with divine Dainties, it cannot relish the husks of sin: the childe will not part with the apple, while the taste of it is in his mouth. *See Psalm
119. 11.*

7. This is the highest excellency and improvement of our Spirits: it is the noblest employment of the soul, and advancement of its faculties: the soul is of an high birth, its a debasing of it to mind low things: the Saints are of an high and generous extract by their second birth, must and wil mind the things of Heaven, in all things besides excelling others, in this excelling themselves, as 'tis said of *Bachol-*
ter.

8. This is the best way for the exercise and encrease of grace; gifts are promoted by verbal, but grace by mental discourses: If the thoughts feed on Christ, the soul be-

comes Spiritual, like its food; the Air, Food and Climate hath great influence upon bodies; conversing with wise and Learned Men makes persons such, Exercise encreaseth Habits, holy thoughts encrease Faith, Love, Joy, sorrow for sin, &c.

9. Holy thoughts excite heavenly affections; *While I was mus'g the fire burned,* Psalm 39. 3. Thoughts are the bellows of the soul, and stir up suitable motions in the heart: Would a Christian have an humble, tender, melting heart? let his thoughts be acted upon the Law and love of God, or on such subjects as are proper to beget such affections, and try what impression they will make.

Pla. 19. 14.
Psal. 49. 3.

10. Holy thoughts are a good preparative to holy duties, and help in performances; David joins prayer and meditation together, Psalm 5. 1, *Give ear to my words, consider my meditation: when the heart is meditating a good matter, the tongue is as the Pen of a ready Writer,* Psalm 45. 1. Meditation fixeth the heart, and tuneth the Instrument for Prayer, Hearing, Reading: oh how it composeth the Spirit!

11. Yea, holy thoughts are a great piece of a Christians devotion; and such a part of it, when publick Ordinances are obstructed, private Societies interrupted, yet the holy soul may fall out to its God, upon the wings of holy thoughts, in the presence of the most spiteful adversaries, thoughts are free from men, no bolts can hinder this access to God.

12. This

12. This is an excellent part of Time-redemption, when we are walking or riding by the way, working in our Callings, shut up in prison, deprived of Pen, Ink and Paper, till our thoughts may be busie, we may have good thoughts where-ever we are, though we can do nothing else, yet we may think of God and good Subjects; and that's the way to obey that excellent Precept, To redeem our time.

13. This exercise of the thoughts is indeed a Christians walking with God, as *Enoch* and *Noah* are said to do: 'tis the way to have our conversations in Heaven: 'tis a Communion with God; a walking in Paradise; an enjoying of God; 'tis indeed an Angelical Life, the life of Heaven, an anticipation of Glory, and a taking possession of Heaven in our thoughts: Oh blessed Frame!

14. This helps the Christian in sad pressures, Soul conflicts, good thoughts counter-work bad. *David* could out-argue his disquieting thoughts, *Psalms* 42. 5. so may the Christian; Thoughts fed and furnished from the Word, will encounter and conquer the saddest trials, *Psalms* 119. 92. *Unlesse thy Law had been my delights, I should have perished in mine affliction*; These Thoughts are an Antidote that keep sufferings from the vital spirits.

15. Holy thoughts help the Christian to rivet and retain divine Truths in the Memory, ruminating on Truths, turns them into blood and Spirits, juice and nourishment:

ment: our heads and hearts are like riven Vessels, all runs out, unless the Vessels be wel soaked by heavenly Meditation. Oh, what a tenacious memory, large understanding, and vast abilities have some attained to by this means?

16. Holy thoughts prepare the tongue for profitable discourse, and render Christians useful: He that hath his thoughts best employed when alone, will have his tongue best exercised in Company: if you converse with such a one in your Houses, in Trading, on a Journey, upon any occasion, still his thoughts will prompt his tongue to profitable conferences; and oh the good that such a One may do!

17. Holy thoughts answer Gods thoughts, *I know the thoughts*, saith God, *that I think towards you, thoughts of peace, and not of evil*,—Jer. 29. 11. and can we approve our heart to God, that he knows the thoughts we have towards him, not evil, but good thoughts, how acceptable will it be to God? On the contrary, what grosse ingratitude will it bee if our thoughts be not Godwards?

18. Divine things are only worth thinking of; other matters are not worth a glance of our eye, or a thought of our mind, what ever relates not to the soul and to Eternity is not worth minding; *Wee look not*, saith the Apostle, *at things that are seen, but at things which are not seen*, 2 Cor. 4. 18.

These

Subjects for holy thoughts!

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These latter are things of great moment, and nearest concernment to our immortal souls.

19. Thinking upon these heavenly Subjects helps the soul to the end of its Creation and Redemption, the supream and ultimate end is Gods glory, the subordinate End, (yet involved in the former) the souls salvation; the God of Heaven takes himself to be highly honoured by the heavenly-minded Christian, this is a sanctifying, (and so a glorifying) God in our thoughts or hearts, 1 Pet. 3. 15.

20. Lastly, This is an actual preparing the soul for Heaven, the heart is there already, and this is a part of making meet to be partakers of the inheritance of the Saints in Light, Col. 1. 12. *Blessed is the soul, whom his Lord, when he comes shall find thus thinking and wel-doing: Oh the blessed change they shal make! They may say, as sweet Dr. Sibb, Going to dye, I shall change my place, but not my Company; and when the poor soular-rives at Glory, the thoughts shall be fixed, grace compleated, and the soul ravished with those everlasting Embraces.*

I have been the shorter in hinting onely these Motives, because Mr. Baxter hath fully driven this Nail to the head in such like Arguments to *Heavenly-mindedness* in his Book of *Saints Rest*, part. 4. page 51. to page 96. Read them seriously.

I have done with this Subject also. Oh! that God would undertake to write all these things with Power upon the tables of your Hearts, and elevate your thoughts to Heavenly Subjects, and bring suitable things to your minds to meditate upon, and work them upon your souls, and keep alive those impressions upon your hearts, that you may not lose the divine Savour of the things of God, after your working and awakening Meditations, but pray with holy David, in 1 Chron. 29. 18. O Lord God of Abraham, Isaac, and Israel our Fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

I shall conclude all with a Poem of divine Herbert's in his Temple, called, *The Temper.*

Rhymes

*How should I praise thee Lord, how should my
Gladly engrave thy loves in steel,
If what my soul doth feel sometimes
My soul might ever feel!*

*Although there were some forty Heavens, or more,
Sometimes I peer above them all,
Sometimes, I hardly reach a score
Sometimes to Hell I fall.*

*O rack me not to such a vast extent,
Those distances belong to thee,
The World's too little for thy Tent,
A Grave too big for me.*

Wile

Subjects for holy thoughts.

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(stretch,
Wilt thou mete Armes with Man, that thou dost
A crumb of dust from Heaven to Hell?
Will great God measure with a wretch?
Shall he thy stature spell?

O let me, when thy roof my soul hath hid,
O let me roost and nestle there,
Then of a sinner thou art rid,
And I of hope and fear.

Yet take thy way. for sure thy way is best,
Stretch or contract me, thy poor debtor,
This is but tuning of my brest,
To make the Musick better.

Whether I flie with Angels, fall with dust,
Thy hands made both, and I am there,
Thy power and love, my love and trust,
Make one place every where.

FINIS.



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rect

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